

A Brief

# TRACT

ON THE FOURTH

## Commandment.

Wherein is Discover'd

The CAUSE of all our CONTROVERSIES.

ABOUT THE

## Sabbath-DAY,

And the means of reconciling them.

*More particularly is shew'd;*

1. That the seventh day from the Creation, which was the day of Gods Rest, was not the seventh day which God in this Law commanded his People to keep Holy; neither was it such a kind of day as was the *Jews* Sabbath-day.
2. That the seventh day in this Law commanded to be kept holy, is the seventh day of the week, *viz.* the day following the six days of labour with all People.
3. That Sunday is with *Christians* as truly the Sabbath-day, as was Saturday with the *Jews*.

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Recommended by the Reverend Dr. Bates, and Mr. John Alon.

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# TO THE READER.

*Courteous Reader,*

**I** Believe thou art not ignorant of the many dissensions & contentions that have been among the People of God about the Sabbath-day. Some stood for the old Sabbath (so called by some) meaning the *Jews* Sabbath-day. Some for a new Sabbath (so called by some) meaning the day of Christs Resurrection. And some for no Sabbath but what Magistrates do appoint. No small Controversies have been between all these about the Sabbath-day, as I believe thou knowest. But the ground and cause of all such their Controversies; and how for Peace and Agreement sake it may be removed and taken away, I suppose thou dost not know: both which I will discover unto thee.

The ground of such their differences is a misunderstanding of these words of the Commandment, *Six days shalt thou labour, and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.* By the six days must be meant, either the six days of Gods work, or the six days of work with men: either the six first days at the Creation, in which God wrought, and made all things; or else the six work-days of the week in use with men where they live. So also the seventh day must relate to the six days of Gods work, or else to the six days of mens labour: it must be the seventh day from the beginning of the Creation, or the seventh day from mens beginning their six week-days of labour; It must either be the day of Gods Rest, which immediately followed the six days of his work, or the day of rest

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with

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with men, which immediately follows their six days of work where they live.

They, between whom the said dissensions have been and are, have and do hold generally, that the seventh day must and doth relate to the six days of Gods labour, and not of mans : It must be, they all think, the very day of Gods Rest, the seventh day from the Creation. Thus they all thought that the *Jews* Sabbath-day, which was from Fridays Sun-setting to Saturdays Sun-setting, was the precise day of Gods Rest: and every of their other six days of the week, to be the very same with the six days of the Creation, whether they lived in *Judea*, in *Babylon*, in *Spain*, in *Ophyr*, or in any other place, it maketh no matter, think they. Though Sunday with *Christians* be the day immediately following their six days of labour; and on which they having laboured six days, do then rest from their labour according unto Godsexample; Yet at no hand will they yield Sunday to be the seventh day and Sabbath of the Lord : Sunday they hold to be the first day of the week, and the very same with the first day of the Creation with *Christians* wherever they live. From this common error sprouted out various opinions, which set them all at Variance.

1. The *Jews*, and such as adhere to their superstition, do & will still plead for the Saturday-Sabbath : the Saturday they believe to be the day of Gods Rest, the day he Blessed and Sanctified: they cannot conceit well of a new Sabbath, they know not whence it is. Though an Angel should come from Heaven and tell them, that Christ the Son of God came into the World, and hath taken away their Sabbath and hath established another contrary to what God the Father Instituted ; So that whereas before they had the seventh day for a day of rest, Christ Instituted that seventh day to be a work day : That whereas God the Father Blessed and Sanctified the seventh day, Christ took off the blessing from it, and gave it to the first day : That whereas God the Father appointed his People to work before they did rest, Christ appointed them to rest before they did work : That whereas before they were to work, and do all that

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that they had to do in six days, and rest on the seventh day, according to Gods example ; Now they must rest on the first day, and work the six days after, which is contrary to Gods example. I say, if an Angel from Heaven should come and teach them thus, they would not believe him.

2. Some there be, and they not a few, Godly, Precious, and tender-hearted *Christians*; who knowing that the Church of God hath ever since our Saviours Ascension observed the Sunday for their Sabbath, and that not against, but with the Approbation of the Apostles of Christ, do slight the Seventh-day Sabbath, and are tooth and nail for the first day of the week (so they count Sunday to be, neither can they count it otherwise, as long as they hold the *Jews* Sabbath to be the seventh day from the Creation ) believing that the Apostles of Christ by the appointment of our Saviour, changed the old Sabbath (so they call the Seventh-day Sabbath,) to the Sabbath of the first day of the week ; so that now the Church of God is to rest before they labour, and unto, not from their labour.

3. Some again, knowing that the *Jews* Saturday Sabbath was Ceremonial and abrogated, do thence hold and maintain the Seventh-day Sabbath to be abrogated also ; and for that they know not any other Sabbath day appointed by Divine Authority instead thereof, do infer, that *Christians* now in time of the Gospel are to have and keep no Sabbath-day at all.

Thus kind Reader, I have shewed thee the ground and cause of these various and different Opinions about the Sabbath-day. Whence have issued most, if not all the Controversies which are now on foot between them.

The only mean to stop all future Controversies, and bring all sides to accord in one truth about the Sabbath day, is to take away, and wipe off from their minds the aforesaid error, which occasioned all their differences. For as long as they or any side of them hold, that the seventh day which God Blessed and Sanctified, and commanded to be observed by all his People, doth relate to the six days of Gods work, and not of mans ; that is, as long as they hold the seventh day here commanded to be

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be the very day of Gods Rest, the seventh day from the first beginning of the Creation, they will never come to agree in the Truth, but more and more differences will still rise. Whereas if they all consent in the true understanding of the aforesaid words of the Commandment, that the seventh day relateth to the six days of work with men, and so must be the day after the six week-days of labour with People wherever they dwell; Agreement then of all sides will be had. That great stumbling-block given the *Jews* of our not keeping the seventh day, according to Gods Precept and Example, which doth so stave them off from affecting our Religion, will be wholly taken away; they cannot then but acknowledge that we keep the seventh day of the week, the day following our six days of labour, the very Sabbath-day pointed out unto us here in this Law. They also who now stand for a new Sabbath-day, who say the Sabbath-day is changed, and the first day of the week to have been Instituted instead of the seventh, will have no ground for such their assertion. And lastly, they who say the Church of Christ never observed the Sabbath since Christs Ascension, and would from the practice of the Apostles, and the Church of Christ argue the Abrogation of the seventh-day-Sabbath, will quickly be of another mind, and acknowledge, that as the *Jews* observed that day for their Sabbath, which in this Law was commanded by the Lord God, so *Christians* also have ever done; They have observed the same day, the last day of the week, the day following their six days of labour according to Gods example.

But Courteous Reader, haply thou doubtest here, and wouldst be satisfied, that whereas God commandeth by this Law all his Obedient Children to keep the seventh day of the week, which is the Sabbath day holy unto his Honour: If the *Jews* then keep the Sabbath-day on the seventh day of the week, according to Gods command; How can *Christians* who keep their Sabbath a whole day after, be said to keep their Sabbath on the seventh day of the week too, according to Gods Commandment?

For thy satisfaction herein, let me now ask thee one Question  
like



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like unto thine? thine answer to mine will satisfie thine own.

Suppose the Pope made a Decree that all his obedient Children should keep the 25. day of *December*, which is *Christmas-day* holy to the honour of Christ: It the *French* then keep *Christmas-day* on the 25th. of *December*, according to the Popes decree; How can the *English* Papists, who kept their *Christmas-day* full ten days after, be said to keep their *Christmas-day* on the 25th. day of *December* too, according to the Popes Decree?

Thou wilt answer me, that the *French* and *English* Papists, did all of them keep their *Christmas-day* on the same day of the month, on the 25th. day of *December* according to the Popes Decree: and that the reason why the 25th day of *December* with the *French* came to be ten days sooner than with the *English*, was for that they began their months sooner by ten days than the *English* did, ever since Pope *Gregory* altered their year. The like answer I give thee: the *Jews* and *Christians* all of them keep their Sabbath on the same day of the week, on the seventh day of the week; and that the reason why the seventh day of the week with the *Jews*, came to be a day sooner then it did with *Christians*, was because they began their week a day sooner than they did before, and sooner than the *Gentiles* did, and *Christians* now do, and that did they ever since the Lord caused them, after their coming out of *Egypt*, to alter their year and their months, as I have shewed, in the third and tenth Chapters more fully.

So that if we could agree in the true understanding of the aforesaid words of the Commandment; that by the seventh day is not meant the day following Gods six days of work, but the day following mens six days of labour, all our controversies about the Sabbath-day will soon end.

Wherefore to clear, and make apparent unto all men, that this is the true meaning. and that the said words of the Commandment are so to be understood, I have in this ensuing Tract,

First, discover'd that old, and rotten root from whence this error of holding the day of Gods Rest to be the same with the *Jews* Sabbath

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Sabbath, where-ever they lived, had its first spring: and that was from a meer supposal of the Earths superficies to be plain as a Champion field, as is shewed fully in the 11. *Chap.* Indeed if the Earth be plain, every day must be the same day with all People. Every of the six days at the Creation must be every where the same day of the week, and so the seventh day from the first beginning of the Creation, the day of Gods Rest, must be the seventh day of the week with the *Jews* in *Judea*, in *Ophir*, in *Spain*, and in all other places: the which cannot be if the Earth be round, as thou mayest see more at large in *Chap.* 11.

*Object.* But the days of the week begin sooner in some places than in other; Then so may the day of Gods rest also.

*Answer.* One and the same week-day doth not begin sooner in some places than in other. The day which men call Sunday at *Jerusalem* begins sooner than the day we call Sunday here: But they be not both one and the same day. One and the same day is for one and the same place only. If one and the same day should begin sooner in some places than in other, then it must needs be that either it must begin in some one place or other first before it began in any place else, either East or West thereto; or else that it was infinite without any first beginning at all. Either of which no understanding man will affirm; much less that the day of Gods Rest begins sooner in one place than in another.

Secondly, I have proved sufficiently that the day of Gods Rest could not be the same with the *Jews* Sabbath-day, nor the same kind of day; and that all, and every of the days of the Creation were far different from week-days that were in use with the *Jews*, or are, or at any time have been in use with men. To this purpose I have shewed what kind of days our week days be; and what the *Jews* week-days be; and what the days of the Creation were: and how they all differ in kind from each other, in *Chap.* 2, 3, 4, 5, 6. And then what kind of day the Sabbath-day must be in *Chap.* 7.

Thirdly

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Thirdly, I have shew'd, what day the Sabbath-day is to be in respect of order and tale. That it is to be the *seventh day*: Not the seventh day from the first beginning of the Creation, nor the seventh day from any set *Era*, or *Epoche*, but the seventh day from the time we begin the week for labour where we live, in *Chap. 8*. Concerning which I have shewed, why the Lord set the *Israelites* a time when they, after they came out of *Egypt*, must begin their week; whereby in count of their week-days, and so also of their seventh Sacred day, they differed from all other Nations, in *Chap. 8, 9, 10*. and what weeks be; and the difference between a week, and the week: and between a seventh day of the week, and the seventh day of the week; which last is the Lords day, or Sabbath of the Lord, in *Chap. 11, 12*. And also the Antiquity of weeks, and the answer unto the main Objection thereto in *Chapters 13, 14*.

Fourthly, I have shewed that Sunday was of Old the seventh day of the week with the *Gentiles*, and most probably was the seventh day of the week also with the *Patriarchs* before the Flood; and hath continued with *Christians* their seventh day of the week even unto this present day; and doubtless ever will to the Worlds end, in *Chap. 15*.

Christian Reader, my hearty desire is that thou, and all other the Obedient Servants of *Jesus Christ* be rightly informed concerning our observation of the Sabbath-day. Haply thou didst before the reading hereof hold, that *this fourth Commandment is a branch of the Moral Law; that it is agreeable to the Law of nature to have a day in seven to be for Gods Worship; that Sunday is our Christian Sabbath, as Saturday was the Jews Sabbath; and that as God wrought six days, and rested the seventh, and Consecrated the seventh day unto Holiness and Rest, even so all Gods Obedient People should not be slothful, but diligent in their callings on the six work-days, and rest on the Sunday according to Gods example, and*

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*keep it Holy.* If this was thine Opinion, thou wert in the right, and didst hold nothing in all these but what Godly and Learned men, and the Servants of *Jesus Christ* did generally teach in former time the People of God here in *England*, as may plainly appear to thee, if thou readest only that Homily, which is for the *time and place of Gods Worship*. But since that, subtile heads have been employed to the subverting hereof, and bringing in a dangerous error, opening a flood-gate to all licentiousness on the Lords Sabbath, they have publicly Taught and Published to the World, that *the seventh day commanded to be holy, is none other but the day of Gods rest*. They would bring People in hand, that the *Jews Sabbath* was the very seventh day from the Creation, and none other but that to be the seventh day of the week with any People; and so Sunday to be with us the first day of the week. To this end (I suppose) they would have the name of our Sabbath-day, which the *Jews* called in their Tongue, *The first day of the Sabbath*, to be Translated (as it is in our Bibles) not *The Lords day*, or *Sunday*, by which names *Christians* (whose Ancestors were *Gentiles*,) ever called it, but *The first day of the week*; that so People may conceive hereby (though a new name doth not alter the nature of the thing) that Sunday with us is not in order *the seventh day of the week*, viz. *the day following the six days of labour, but the day going before the six days of labour with us*, and therefore not the Sabbath-day here commanded; for the rooting out of which error, and confirming all in the Truth concerning the Lords day, I have sent abroad this little Tract. If now by thy serious perusal hereof thou art the more encouraged to render the Lord his due Honour in the heedful observation of the Lords day, which with us is Sunday, not for customs sake, because thy fore-fathers and the Church of God ever observed the same since the time of the Apostles: nor for that the Magistrates have commanded us to keep this day Holy: Nor for that the seventh-day



*to the Reader.*

day-Sabbath is abolished, and this to be a new Sabbath instituted : but for that God in this his Law which is perpetual and unalterable, hath commanded thee and all People, expressly to keep holy the seventh day ; give God the glory, and lift up a Prayer unto him for me a poor sinner.

*T. C.*

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THE

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# The Synopsis or Abridgment of the whole Tract.

In this fourth Commandment there be two parts, viz.

1. The duty commanded, in which we be to keep

What day the Sabbath of the Lord is, concerning which know

1. What kind of day the Sabbath-day is; & there in note

2. What day the Sabbath-day is to be in respect of order and rate, wherein note

There be four kinds of days which we shall meet with in the Holy Scripture, which are these, — viz. the

They differ } The Artificial day differeth from all other }  
 } or every } The Universal day differeth from all other. }  
 } one from } Horizontal and Meridional days differ one }  
 } the other. } from the other. }  
 Which of these four kinds of days is the Lords Sabbath. — 7.

1. The Sabbath-day is the seventh day of the week, that is, the day following the six known days of labour. } 8.

1. The Assyrian Idolatries were their Worshipping the Sun, and the other Planets all called the Host of Heaven: And also their Worshipping Belus called Baal. } 9.

2. From their example, all nations as well as Israel worshipped the Sun. }  
 3. Among many means God used to take the Jews off from Worshipping the Sun one was, that instead of Sunday, they must have Saturday their seventh day Sacred. } 10.

3. The main opinion of some, who think that the Sabbath that is, the seventh day of the week, must be the day of Gods Rest. } 11a

4. What a week is, and what the week is: and that the seventh day of the week is the Sabbath. Also why many of the Ancient Writers called the Jews Sabbath the day of Gods Rest: sith they knew that it could not be that very day. } 12.

5. Weeks proved to be from all Antiquity. — } 13.

6. Week-days had their names from the Planets, as they were the Heathen Gods, and not from their supposed hourly Government. } 14.

7. Sunday was the Gentiles seventh day of the week sacred to the Sun; and most probably was the seventh day sacred with the Patriarchs before Noahs flood. Also that Christians did not, neither ought to have chosen any other than the Sunday for their seventh Sacred day, although it had been much abused before to Idolatry. } 15.

What it is to keep Holy and Sanctifie the Sabbath-day.

2. The Lords special provision to bring all People to a heedful keeping the duty commanded, set out in sundry particulars. } 16.  
 } 17.

Artificial day. — 2.  
 Universal day. — 3.  
 Horizontal day. — 4.  
 Meridional day. — 5.

*Christian Reader,*

**T***His following Treatise published forty years ago, by the Reverend Author, Mr. Thomas Chafie then Minister of Nutshelling, being now become rare, as not easie to be met with; as indeed it was before, for the peculiarity of the notion pursued in it, these Book-sellers have, by a new Impression, recover'd it out of the obscurity wherein time had almost buried it. And we reckon their performance herein very Commendable, and capable of turning to publick good. The discourse it self aptly serving a twofold design, partly to shew the continuing Obligation upon Christians, from the fourth Commandment, to keep a weekly seventh day, Holy to God, partly to shew their no-Obligation to keep the same day which the Jews kept, and do keep.*

*The former, how much it tends to preserve and propagate serious Religion experience hath shewn; and hath imprest upon England a laudable Character, compar'd with the greater Latitude, in this respect, of divers Forreign Countries, both in principle and practice, even where the Reformed Religion hath obtained.*

*And for the latter, it is of no little concernment to exempt some pious minds from scruple, that seem sollicitous, whether they ought not to return to the observation of the Jewish Sabbath.*



*For.*

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*For which there can be no pretence, till it can be clearly shewn that the particular seventh day which the Jews were enjoined to observe, Exod. 16. was (as to it's beginning and ending) the very same day, on which God himself rested from his Work of the Creation. And that the fourth Commandment was intended to confine them, and Christians in all places whatsoever to those same limits of time, as Hallowed, and Sacred, which are things simply impossible ever to be shewn, or indeed that any day can by just computation for all People, and parts of the World be found to come nearer those first limits than the day which Christians do now keep.*

*Unto which purposes, we reckon what is very considerable is said in this Book.*

*And that the publishing of it anew is, in this enquiring Age, very seasonable, as it may occasion not only a further search into the grounds here laid, but also a further improvement of them.*

*William Bates.*

*John Howe.*



# THE Seventh-Day SABBATH.

EXOD. XX. 8, 9, 10, 11.

*Remember the Sabbath-day to keep it holy. Six days shalt thou labour, and, &c.*

## CHAP. I.

The Division of the Text.

*The Artificial Day.*

**T**HE Lord God, who made Heaven and Earth, and all for the good of man, made man for his own Honour, in his own Image, and to bear his Image in the World to his Glory, done by the due observation of the Moral Law, whereof this fourth Commandment is a part; in which God maketh known unto man the special time and day which he hath destinated unto his Worship, commanding man to sanctifie the same, and keep it Holy to the Lord.

In this Text are these two parts.

First, The duty commanded, which is to keep holy the Sabbath-day.

Secondly, The care and provision had by the Lord, for mans heedful keeping and observing the same, in all the other words and branches of this Commandment.

I will first treat of the duty commanded, and in it for our better observing the Sabbath-day, we are to know,

First, What the Sabbath-day is that is here commanded to be sanctified.

Secondly, What it is to sanctifie the same or to keep it holy.

Touching the former of these we are to know

First, What kind of day the Sabbath is to be.

Secondly, What day it is to be in order or tale?

Concerning the former of these: There be four kinds of days which we shall meet with in Holy Scripture.

1. The Artificial day.

2. The Universal day.
3. The Horizontal day.
4. The Meridional day.

These terms or appellations, I confess, are not common ; but the use of them is needful, for the better distinguishing them one from the other ; whereby it may the better appear which of these kinds of days the Sabbath-day ought to be. And now I will,

1. Shew what every of them is.
2. How they differ the one from the other.
3. VVhich of these kinds of days man is to observe and keep for his Sabbath.

### *Of the Artificial day.*

The Artificial day, as it is generally taken, is the whole time between Sun-rising and Sun-setting with any People.

This kind of day was especially in use with the Jews.

They divided this day always into twelve equal parts, which they called hours, which hours were ever proportionable to the day : In Summer-time the longer their day was, the longer were their hours : and at VVinter, when their day was not ten of our hours, yet was it twelve of theirs. Of this kind of day mention is made in divers places of Sacred Scripture, *Jobn. 11. 9. Psal.*

(a) *Hora Judaice.*

(b) *Hora Antiquæ.*

(c) *Perf. Sat. 3. Quinta dum linea tangitur umbra.*

(d) *Mart. li. 4. Epigr. 8.*

*Prima solutantes atque aloera continet hora, &c.*

104. 23. *Mat. 20. 2, 3, 6.* And the hours thereof are now called *Jews hours (a)*; And Antiquæ hours (*b*), for that not only the *Jews*, but other Nations also did anciently so divide the day into twelve such hours. Thus was their Dial divided into twelve hour lines, whereof the fifth *Perfius (c)* will have to note out the fifth hour with them, which is about ten of the Clock with us. *Martial (d)* also in twelve verses distinguishes the twelve hours of the day then in use in the like manner.

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## CHAP. II.

### *The Universal day.*

#### *The days of the Creation.*

*Why Moses set the Evening before the Morning.*

**T**HE *Universal day* is, that which is one, and the same day in all places through the whole Universe ; as well in respect of its beginning, as of its duration and ending. It is not one day at one part of the Earth, and another day at another part ; but when it beginneth or endeth any where, it beginneth or endeth every where at the same time.

This

This kind of Day cannot properly be said to begin either in the East, or in the VVest, or at Sun-rising, or at Sun-setting, or at Mid-night, or at Noon, as other kind of days do. For there is neither East nor VVest, nor Sun-rising nor Sun-setting, or at Midnight nor Noon in respect of the VVorld; though in respect of the parts of the World, all and every of these may be said to be; yet so as what is East or morning to one part, is West or Sun-setting to another part; and midnight to one part is mid-day to another part; but neither of them properly can be so said to be the whole World. Such kind of days were those which *Moses* spake of in the first of *Genesis*, *Gen.* 1. 5, 8, 13, 19, 23, 31. And of which mention is made in this text and elsewhere, *Exod.* 20. 11. and 31. 17. *Acts* 2. 20. *Rev.* 6. 17. 2 *Pet.* 2. 9. and 3. 7, 10. *Joel* 2. 31. In six days the Lord made Heaven and Earth, &c. and rested the seventh day.

That these days (which some do term, and fitly enough may be called, *The days of the Creation*) were such Universal days, I will endeavour to clear; by giving instances in every of them which *Moses* spake of, in rehearsing the Works of the Creation.

The first of those seven days was such an Universal day, when it began any where, it began every where; no where then was it no day, nor any other than the first day.

The first things God made were day and night: or light and darkness. They were neither of them in time before the other, but were both Coetaneous.

There was in nature before, though not in time, a mixed or confused darkness, which *Moses* called חָשֶׁךְ, *Gen.* 1. 2. which *Arias Montanus*, correcting *Pagnin*, translates and calleth it *Caligo*; it was neither perfect day nor perfect night.

But when God had thence formed the light, and made it to shine out of the darkness, 2 *Cor.* 4. 6. and had divided the light from the darkness, so as that they should never be both in one Hemisphere, but succeed in order each other, which is called Gods Covenant of the day, and of the night, *Jer.* 33. 20. God then called that light so divided Day, and that darkness so divided, called by *Moses* Emphatically חָשֶׁךְ, God called night, *Gen.* 1. 4, 5. the full Revolution of both which was the first day; in this division of the light and darkness, or day and night, though the night was before the day in one Hemisphere, and the day before the night in the other; yet in respect of the whole Universe, neither of them was before the other in time. When the first day began somewhere, when it was night at the same time that first day began some other where, when it was day-light; every where did the first day begin at the same time.

The second day and the third day in like manner were Universal days. When God stretched out the firmament on the second day, it was every where then the second day. On the next day also, where so ever God the Universal Worker did his work, throughout the whole round, in gathering together

gether the Waters, making the Seas and dry Land, there every where was it the third day. And after that every where was it the same third day, where God made the Earth to bring forth Grass, and Herbs, and fruit-trees, *Gen. 1. 11, 12, 13.* no where was it then either the second or fourth day.

The fourth day in which the Sun, Moon and Stars were made, was an Universal day. When it was the fourth day any where, it was the fourth every where. It is not revealed in what part of the fourth day those lights of Heaven were made; but most certain is it, that when the Sun first appeared to the World on that day, it was over some part of the Earth at that time, making it to be noon there, and in all places in that Hemisphere, which were in the same Meridian with the Sun. And that in many places ninety degrees East from thence it was *Sun-setting*; and in as many places ninety degrees West from thence, it was then at the same time *Sun-rising*. Also that in the other Hemisphere to which the Moon or Stars appeared, it was then night, and mid-night there in those places that were in the same Meridian with the Sun. So that although on that fourth day *Sun-setting* was before *Sun-rising* in some places, and *Sun-rising* before *Sun-setting* in some other places; and in some places noon was before either of the other; and in some other places mid-night was before them all; yet in respect of the whole Earth, nor one of them was on that fourth day before the other: But at the Suns first appearing, and shining over half the Earth, it was at that very instant the fourth day, as well where it was *Sun setting*, or *Sun-rising*, as where it was noon: and likewise it was then the fourth day also in the other part of the Earth to which the Moon, or Stars first appeared; For neither the Sun, Moon or Stars appeared to any place on the third day, which was the day before they were made, and the fifth day was not then begun.

The like I say for the fifth day, and for the sixth day; when God made Fish and Foul on the fifth day; or when he made *Adam* the last of his Creatures on the sixth day, it was then after *Sun-setting* in some places, and before *Sun-rising* in some other places; and it was then noon in some places, and mid-night in some other places, yet all on the same day.

The like I say also for the seventh day: the day of Gods rest: When God rested from all his Works that he had made, it was no where then the sixth day, but every where the seventh day. The day of Gods rest began in some places at *Sun-rising*, in some places at *Sun-setting*, and in some at noon, and in other some at mid-night in the same day. For so was it on the fourth day when the Sun first appeared, and so when it was half ended; and so likewise when it was fully ended; and therefore so was it when the fifth, sixth or seventh day began, or ended. It is not revealed, and therefore no man can know, what, or where in the Earth those places are where it was *Sun-rising*, or *Sun-setting*, or noon, or mid-night, either when the Sun first shined forth to the World, or when half of that fourth day was ended, or when it was fully ended; and therefore no man can tell, nor possibly can any find out, whether here in *England* (or in any other particular place or Country)



trey) it was Sun-setting or Sun-rising, noon or mid-night, day-light or night, when the fifth, sixth, or seventh day, the day of Gods Rest began, and yet at the beginning of that seventh day, it was either of these somewhere or other.

*Quest.* But some may say, why then did *Moses*, rehearsing every of the six days Works of the Creation, set the evening before the morning, so if the evening was not before the morning?

*Answer.* I answer *Moses* naming the evening in order before the morning in the first of *Genesis*, Gen. 1. 5. 8, 13, 19, 23, 31. doth not thereby make either of them to be in time before the other; one he was to name first; and the reasons why he named the evening before the morning, may be these.

First, For that after the *Israelites* deliverance out of *Egypt*, (and I suppose this History to be written after that) their Year, their Months, and the days of their Week were all changed in respect of their beginnings and endings; so that whereas they began their days with the morning; thenceforth they constantly began their Week-days with the evening; See chap. 3. as I shall shew more at large in the next Chapter. If *Moses* now should have set the morning before the evening, he might have seemed to dislike this their new custom of beginning their days of the Week with the evening, for which he had direction from the Lord God.

Secondly, Or else it may be for that they, (who were best skill'd in dividing, and distinguishing of time, as were *Astronomers*; such as doubtless *Moses* was, who was Learned in all the Wisdom of the *Egyptians*;) Acts 7. 22. began the day at noon, making the evening, that is, all the time from noon to midnight to be the former part of the day; and the evening, that is all the time from mid-night to noon to be the latter part; as I will more fully shew in the fourth Chapter, See chap. 4.

### CHAP. III.

#### *The Horizontal day.*

*What the parts of the Horizontal day are:*

*And which part is the former.*

THE *Horizontal day* with any Nation, is that space of time in which the Sun is ingoing from their *Horizon* at its rising, until it cometh again into their *Horizon* at its next rising; or from their *Horizon* at its setting, until it come unto their *Horizon* again at its next setting; or more briefly thus.

The *Horizontal day* is the time between Sun-rising and Sun-rising, or between Sun-setting and Sun-setting.

The parts of the *Horizontal day* are two; the one is the *Artificial day*, or day-light, of which we may read in *Genesis*, Gen. 1. 5, 14, 16. and 8. 22.

and

(a) *Clav. de Sp̄ar.*

and 31, 39. the other part is the night or darkness, called by (a) *Clavius* the Artificial night; and which in Antient time was divided with the *Jews* into three watches: the evening watch, the middle watch, and the morning watch; but after that when they were subdued by the *Romans*, they divided the night as the *Romans* did, into four watches.

The Artificial day, or day-light was Antiently counted to be the former part of this day, and the night the latter part, and so not only before the *Israelites* coming out of *Egypt*, but after their deliverance did they count this day so to begin in respect of their civil affairs, as may appear.

First, For that when the parts of this day were mentioned, the morning was set before the night, before the *Israelites* coming out of *Egypt*, *Gen.* 1. 16, 18. and 8. 22. and 7. 4. 12. 38, 39, 40. yea and commonly afterwards too, *Lev.* 8. 35. *Ex.* 13. 21, 22. *Numb.* 9. 21. though they had the beginning of their days altered.

Secondly, because at what time soever of the day-light they spake of the night following they expressed the same thus, *To night, this night the same night*, *Gen.* 19. 34. and 26. 24. 1 *Chron.* 17. 3. *Numb.* 11. 32. *Jos.* 4. 3. *Judg.* 6. 25. and 7. 9. as belonging to the same day, and not to the day after that. And whenever they at any time of the day-light, spake of the night past, they never used such expressions, whereby it may seem to belong as a part of the day following, but contrariwise, shewing it to be a part of the day before-going; as yesternight, *Gen.* 31. 42. and 19. 33, 34. the night of yesterday. Also at night when they spake of the day following, they used not to say *To day, or this day*, as they did of the day before-going; but *To morrow, or the morrow after*, *Numb.* 33. 3. 1 *Sam.* 19. 11. and to morrow signifieth another day. *Mar.* 6. 34. *Jam.* 4. 13, 14.

When the *Israelites* came out of *Egypt*, the night was made the former part of the day, even from that night in which they had their deliverance. *It was a night to be much observed unto the Lord, for bringing them out from the Land of Egypt. This is that night of the Lord, to be observed of all the Children of Israel in their generations*, *Exod.* 12. 42. They were commanded after that time, to Celebrate their Sabbath from *Even to Even*, *Lev.* 23. 32. And therefore so did they begin their week-days also, whereby their Sabbath-day was measured out to be unto them their seventh day; otherwise their seventh day would not have been proportionable to their six days of labour. Their year also had thenceforth a new beginning. They must not begin their year in *Tisri* as they did before, but with that Month in which they had their freedom. *This month shall be unto you the beginning of months*. *Exod.* 12. 2. This month called by the *Hebrews* *Abib*, *Exod.* 13. 4. and 23. 15. *Deut.* 16. 1. and by the *Chaldeans* *Nisan*, *Esth.* 4. 7. (which consisted partly of our *March*, and partly of *April*, being with them the month after the Vernal Equinoctial,) was their first month thenceforth; so that whereas before they began their year after their Harvest, and after all their in-gathering of the fruits

fruits of the Earth was ended, *Exod. 23. 16. and 34. 22.* which was partly in our *September*; after this they were to begin their year farthest off from that time. They had then a new-year, and a new month, and a new day, to begin the year withal. *No otherwise than if the day of their deliverance had been their birth day; for their deliverance was a kind of a new birth unto them: The beginning of the year was then changed, for the greater lustre unto the birth of the Church, saith Calvin. And the new time of the day had they to begin their first day of the year, (for their Caput anni, or New years-day was a sacred day with them) they began it at even at the going down of the Sun, at the season they came forth out of the land of Egypt; Deut. 16. 6.* then was their deliverance made and Sealed up unto them in the Passover. So that although in respect of their Civil affairs they begun their year, their months & their days as they did before, yet in this their New, Ecclesiastical, or Sacred year, or Computation of time, they began their day at *Even*. All their Sabbath-days, and all other their sacred days, and so all their week-days, for measuring out unto them their Sacred days began at the *Even*; they had the evening to be the former part of the day. And this may be one reason why *Moses* in rehearsing the works of Creation, setteth the evening before the morning, as I said before. See chap. 2.

## CHAP: IV.

*Meridional day, what it is.*

*The parts thereof, and which the former part.*

**T**HE *Meridional day* is the time from mid-night to mid-night, or from noon to noon with any People, or more largely thus. The *Meridional day* with any People, is that space of time in which the Sun is in going from their Meridian at mid-night untill it come into that of their Meridian again at their next mid-night; Or else from their Meridian at noon, untill it come into that part of their Meridian again at noon.

The parts of the *Meridional day* are these two, *the Morning and the Evening.*

The *Morning* is all the time in which the Sun is in its rising, until it come unto its greatest height: that is, all the time between mid-night and noon is the *Morning*.

And the *Evening* is all the time the Sun is in its descending, that is, all the time between noon and midnight.

Thus Christians generally now do, and formerly have counted and called these parts of this day. If common service unto God hath been done in Churches or Colledges, at any time in the forenoon, either at three, four, six, nine or eleven of the Clock, it was commonly called by the name of *Mattins, Morning-Service, or Morning-Prayer*, and if it had been done at any time in the afternoon, it was then commonly called *Evening-Song, Evening-Prayer*.

er, Evening-Service, or such like; though it had been done by day-light, or by Candle-light. So also the People of God did in Ancient times, divide the day into such parts; one whereof they called the Morning, and the other the Evening, *Gen. 29. 23. Eccles. 11. 6. 1 Sam. 17. 16. Jer. 6. 4.* though an act was done before day, yet did they count it to be done in the morning. *Gen. 31. 55. Laban* rose early in the night according to the Vulgar Translation, which in ours is early in the morning. The like is said of *Moses, Exod. 34. 4. Mary Magdalen*, coming to the Sepulchre was before day, *επειτα ηναι σνοτιας εν νυκτι*, that is, the darkness or night yet in being, *John 20. 1.* notwithstanding that time was counted to be in the morning, and the time of our Saviours Resurrection was before that, yet was it in the morning.

This kind of day, that is, the Meridional day is, and ever hath been in common use with all Christians, who do and have counted the day as their Heathen Ancestors did before them: after mid-night reckoning one, two, three, ( and so to twelve of the Clock ) in the morning; and the like in the afternoon for the evening. So we at this time do begin the day from mid-night, making the morning to be the former part of the day; and the evening the latter part. So did the *Egyptians*, who were for dividing and observing of time excellent; and so did the *Romans*, and accordingly so did Christians begin the day from mid-night. *Aegyptii & Sacerdotes Romani a media nocte in alteram mediam noctem numerabant diem,*

(a) *Clav. in Sphaera Jo. de sacro Bos. ubi de officiis Meridian.*

*qua consuetudo adduc in Ecclesia Romana permansit*, saith *Clavius. (a)* In like manner did the *Jews* begin the day with them in their ordinary and common account of time, making the morning to be the former part of the day; though the *Jews* from their coming out of *Egypt* began all their sacred days or

Sabbaths from the time of the setting of the Sun, See chap. 3. and also the days serving to meet out to them their sacred days, *Exod. 13. 6, 7. Lev. 23. 5, 6. Ex. 12. 18, 19. Deut. 16. 4.* all which were Sabbatical days, and called by the *Jews*, *The first day of the Sabbath, the second day of the Sabbath, &c.* for thus they called the days of their Week or Sabbath. Yet otherwise commonly and generally, they continued to count their day to begin with the morning as before. Never did they begin any day of their Month, but with the morning, making the evening to be the latter part of the day. As for instance, the day before their coming out of *Rameses*, was the fourteenth day of *Abib*, *Num. 33. 3. Ex. 12. 6. 18.* In that night, that is, in the night of that fourteenth day, they did eat the Passover, *Exod. 12. 8.* and in that night before the morrow, they burned what of the Passover they eat not, *Exod. 12. 10.* and not one after that till mid-night was past, and the morrow come, was to go out of the door of his house, *Exod. 12. 22.* At mid-night all the first born in *Egypt* were slain, *Exod. 2. 29.* But the next day, that is, after mid-night, *Pharaoh* and the *Egyptians* urged them while it was night, to rise and haste away. Inomuch that the *Israelites* took their dough before it was leavened, and so in haste went from *Rameses*, *Exod. 12. 30. 31, 32, 33, 34, 37.* Whence



it is evident that the evening in which they ate the Passover, and were not to stir out of doors till the morning, was part of the fourteenth day, and that the time after mid-night, in which they were urged to haste away, and in which they went abroad out of doors to provide their Cattle, to consult about their Journey, and their going from *Rameses*, was on the fifteenth day. *They ate the Passover on the fourteenth, and took their journey on the fifteenth day*, Numb. 33. 3.

Secondly, The flesh of the Peace-offering was to be eaten on the same day it was offered, and might not be eaten after the whole evening was fully past. The same may appear also if the offering had been a vow. *Lev.* 7. 15, 16, 17, 18.

Thirdly, The day in which Jesus Christ ate the Passover with his Disciples, was the fourteenth day of the month: on the same day Christs Disciples asked him, where they should provide and prepare for him to eat the Passover, and on the same day Peter denied his Master, and the Cock crew, *Mar.* 14. 30. *Luke* 22. 34. I say, the Question demanded of Christ by his Disciples, the killing the Paschal Lamb, the eating the Passover, *Peters* denying his Master, and the Cocks crowing, were all done, on one and the same day of the month; though the eating the Passover, *Peters* denial, and the Cocks crowing, were done in the evening, in the latter part of that fourteenth day.

The Astronomers especially, and some others in Antient times, began the Meridional day at noon. *John of Holifax* telleth us, that the *Arabians* began their day at noon, and giveth this reason for it; *Because when the Sun was made and appeared to the World, it was then in a Meridian.* (a) In the day so beginning at noon, they had the same parts of the day, viz. morning and evening, only they made the evening to be the former part. And it is more probable than otherwise, that when the Sun was made, and first appeared to the World, it was then in the same Meridian that *Paradise* was of, making it then to be noon there: At that time doth the Sun shew it self with the greatest light, *Deut.* 28, 29. *Job* 11. 17. 5. 14. *Psal.* 37. *Isa.* 59. 10. *Amos* 8. 9. lustre strength and glory: making it to be Sun-rising, ninety degrees from it West-ward; and Sun-setting, ninety degrees from it Eastward: and day-light in all places in either side. Now I see no reason, and I think no man can give any to the contrary, but that the Sun should rather thus appear in its glory to *Paradise* first, than unto *Spain*, *Judea*, *America*, or to any other place whatsoever. And then if so, *Moses* had good reason even from hence to set the evening before the morning. See *ch.* 2. And then it is likely that God made the living Creature after his kind, and *Adam* also in the afternoon, and that in the night following, (I mean when it was night in *Paradise*, though it was then day in some other places,) the deep sleep fell on *Adam*, when God made the Woman, and that she was brought unto him in the morning. The naming of the Creatures may be af-

(a) Jo de sacr.  
Bosc. in libello  
de Computo Ec-  
clesiastico.

ter this, for ought we know to the contrary, yet all before the next evening, that is, before the next day, beginning at noon there.

But if any will contend, that unless there be better proofs given than probabilities, we should not conceive the days of the Creation, either the fourth, sixth or seventh to begin in *Paradise* rather at noon than at mid-night, Sun-rising, or at Sun-setting. Yet sure it is more than probable, that *Moses* would have the evening to begin at noon. What else could he mean by the *two Evenings*, which he in divers places mentioneth, *Exod. 29. 39. Numb. 28. 4. 8.* if he meant not thereby the time between noon and Sun-setting, viz. the time between the evening of the day in common use with the *Jews* which began at noon, and the evening of the day in their Sacred account, which began at Sun-setting, as I shewed before. See *chap. 2.* On the fourteenth day of *Abib*, they were commanded, even the whole Assembly, to kill the *Paschal Lamb* between the two *Evenings*, *Exod. 12. 6.* as it is according to the *Hebrew Text*; and to eat the same at the beginning of their Sacred day of the Passover, which began at Sun-setting, *Deut. 16. 6. Luke 22. 14.* Their taking the Lamb, killing, skinning, and making it cool and fit for roasting; yea the roasting it, and preparing it with herbs for the Table, all was to be done between the two evenings before the setting of the Sun. The killing their Passover (very likely) was about that very time of the day when Christ our Passover was slain, which was between the two evenings; The former of the two evenings mentioned by *Moses, Exod. 12. 6.* began at noon, at the beginning of the seventh hour of the day with the *Jews*.

So *Lyranus*, According to the *Hebrew Doctors*, the Evening here mentioned, beginneth from the seventh hour, for at that time the Sun beginneth to incline toward the West. (a) The seventh hour with the *Jews* ever began at noon, as their first hour began at Sun-rising. *Masius* (b) on *Joshua* confirmeth the same also. But if any doubt hereof, let him look only in *Buxtorfius* (c) his Lexicon, at the word *ערב*, where he makes it clear that *בין הערבי*, Between the two evenings, which was the time for killing the *Paschal Lamb*, mentioned in the 12. of *Exodus*, had its beginning from noon at the end of the sixth hour, or beginning of the seventh, proving the same also out of Learned Authors, as well *Rabbins* as others.

## CHAP. V.

### Of the difference between those four kinds of days.

HAVING shewed what all and every of those four kinds of days are, I will now shew they differ from each other.

First, The Artificial day differeth from all the other three, in that it hath only

only day-light and no night, but endeth at Sun-setting, whereas the other have night as well as day-light.

Secondly, The Universal day differeth from Horizontal days, and Meridional days in two respects.

1. The Universal day is constant and unalterable; it cannot be made longer or shorter by all the Wit and Industry man can use, much less may a day thereof be gotten or lost by mans indeavour. But week-days with all People whether they be Horizontal or Meridional days, may be either lengthned by travelling Westward, or shortned by travelling East, yea a whole day may thereby be either gotten or lost, and so he that was the first-born may become the younger brother; as in the Law-Case between *John* and *Johannes*: I will not affirm the story to be true, but it will serve to illustrate the truth of what I before said, and let it be taken as I had it.

*William Douse* of *Portingb* had by his Wife *Hellen* two Sons at one birth, within one hour, and either of them was named *John*, but for distinctions sake, the Father and others called the younger *Johannes*. When they came to be five and twenty years of age, *John* the Elder obtained moneys and leave of his Father to Travel with Sir *Francis Drake*, when he made his Voyage round the World. *Johannes* lived at home with his Aged Father, his mother being dead; but did so mis-behave himself toward his Father, that the Old man, by his continual vexation became so weak and faint, that he despaired of Life; yet before he died he heard that his Son *John* was returned into *England* safe with Sir *Francis Drake*: Whereupon he caused his Will to be altered and new Written, wherein he gave all his goods and Chattels to *John* his elder Son; saving only ten pounds, which he gave to *John* his Younger Son, and shortly after died. When *John* had heard of his Fathers death, he hasted home; but before his coming, *Johannes* had in possession, and disposed of all his Fathers Goods and Chattels left. Of all which *John* at his coming home demanded the possession, to whom *Johannes* tendred only ten pounds, telling him that was all which his Father gave him, and therewithal gave him a Copy of his Fathers Will; telling him also that he by his Travel had lost a day of his Age, and that he himself was *John* the Elder, when his Father made his last Will, and being possessed of the Goods he meant to keep them. *John* seeing his Brothers resolution would not finger the ten pounds, but took the Copy of the Will, and hasted to *Plowden*, commonly called *Ployden*, the Lawyer; to him he opened his Case, and shewed the Copy of the Will, craving his Counsel, *Ployden* having perused the Will, demanded of *John* who was first-born, that was I, quoth *John*, and my Brother doth and will acknowledge that. Why then your Case is good and sure, and the Goods are all undoubtedly yours, quoth *Ployden*, but yet tell me under what pretence doth your Brother claim and detain them? Why quoth *John*, he saith, that by my Voyage that I made with Sir *Francis Drake* round about the World I lost a day of my Age, and so he at the making of the Will was the Elder, and so layeth claim to all. Sir *Francis Drake*, quoth

*Ployden*, did take such a Voyage indeed, but did you travel the whole Circuit with him? It is true, quoth *John*, I did. Nay then the case is altered, quoth *Ployden*, and you have lost a day of your age indeed. You be *John Primogenitus*, but your Brother is *John Senior*. This is strange, quoth *John*, we kept a most exact account of every days Journey till we came home. Can you shew when or where we should lose a day? you lost not your day, quoth *Ployden*, at any one Longitude, nor at one time, but by little and little. Answer me one question, quoth *Ployden*, and thereby you shall make this clear your self. It is a Problem that *Plutarch* hath, and now is common in use. The ship *Argos*, in which *Jason* sailed for the Golden fleece, when the Voyage was ended, was laid up in the Road for a Monument: where decaying by little and little, they always pieced it anew where it wore away; till in the end the whole substance of the Old Vessel was gone, and nothing remained thereof, but only the figure, which every where was answerable to that of the Old. Now tell me whether this ship was the very same in which *Jason* sailed, or another diverse from it? And if another, when it was changed? Sure, quoth *John*, it could not be the same ship, and it was altered by little and little, and at no time wholly altered till at the last. Just so, quoth *Ployden*, may I say for the day you have lost, you lost it not all at one time, but by little and little every degree that you went Westward, you pieced your day, and made it the three hundred and sixtieth part of a day longer than it was, but therewithal you lost the three hundred and sixtieth part of your day in tale; you must look to lose one way if you gain another way. In your travel of the whole round, which is three hundred and sixty degrees, you gained a whole day in the length of your days, but you have lost thereby a whole day in tale. For tell me, when it was Sunday at your coming home, what day was it then with you? Indeed, quoth *John*, it was but Saturday with us, and I wondered much, why we in the count of the days of our Week came still to a day short of what they counted here. But I pray tell me what counsel you will give me in the Case between me and my Brother? Why, quoth *Ployden*, be ruled by me and fear not: make one Voyage more, and go back the same way that you came, and you shall certainly find again the day which you lost, and then come to me and I will warrant your Case. Though now I approve not *Ploydens* Judgment in every point, yet I say, what he told *John* of the lengthning of his days, and losing a day in tale at his return, whereby he had not lived so many Week-days as his brother *Johannes* had by a day, is very true, whether he counted the Week by Horizontal or by Meridional days. But yet *John* lived as many Universal days as did his Brother and lost not one hour, or minute of an hour in the Universal day; it could neither be lengthned or shortned by continual travel. When the Sun came to that Meridian, in which it was, when it began the fifth, sixth or seventh day, at the first Creation, then did the Universal day end, and the next began both with *John* and with his Brother, though they were half the Compass of the Earth distant from each other.



2. Week-days, whether they be Horizontal or Meridional, cannot be the same in all places; much less can their parts or hours be the same. But the Universal day is not only the same day in all places, but every part or hour of that day is without any variation, the same every where.

The last day in which Christ shall come to judge the World, which must needs be on two week days with People, if it be on Sunday with some, it will be on Saturday or Monday with some others; and on different times also of the week-day, if it shall be at mid-night with some, (not only mid-night of security, *Mat.* 25. 6, 13, 24, 39, 50. but in respect of the week-day) it will be at noon with some others, &c. Yet will it be one and the same Universal-day, therefore every where in Holy Scripture that time is called a day, *John* 6. 39, 40, 54. 11. 24. *Acts* 2. 20. *Mat.* 10. 15. not days. It shall not be on one day here, and on another day elsewhere, but on one and the same day. It will be a general day of judgment; not only in respect of all conditions of men, but also of all places, they shall be gathered from the four Winds, *Mat.* 13. 27. from all quarters of the World. Yea his coming shall then be not only on one and the same Universal or general day, but on one and the same hour of that day in respect of all People. In an hour of that day the Trumpet shall sound, *Mat.* 24. 31. 1 *Thes.* 4. 16, then all in all places shall hear the Voice thereof at that same moment, even at the twinkling of an eye. 1 *Cor.* 15. 52. In vain shall the Plea of any be, alledging that it is Tuesday then with some People, and it is but Monday with us: O let us tarry till Tuesday too: or that it is but one of the Clock with us, and it is three or more with others, and therefore too soon for them. No, for their account of the day will not serve the turn. All shall find that hour to be a general hour, of a general or Universal day, that is, not sooner in one place than in another.

## CHAP. VI.

### *The difference between Horizontal and Meridional days.*

There is not a little difference between the Meridional and the Horizontal day, as may appear by what hath been before said.

First, They differ in length and duration, for the Meridional day, whereby the *Jews* counted the days of their Months, and we the days of our Weeks and Months, is in time four and twenty hours without any sensible difference. But the Horizontal day, by which the *Jews* count the days of their weeks, from Sun-setting to Sun-setting, (or from Sun-rising to Sun-rising, by which some other have counted the days of their week) is sometimes in some places near five and twenty hours; and at some other time in the same places, it will be but about three and twenty hours in length.

When I say the Horizontal day is the time between Sun-setting and Sun-setting;

setting; or between Sun-rising and Sun-rising; I mean so in all places in and between the temperate Zones; and not in places near either of the Poles, where it is continual day-light for many days together. From Sun-setting to Sun-setting, in those places cannot properly be termed a day, having in it many revolutions of the Sun, never was it in use with any People, to mete out unto them their Week, Month, Year or Age. Men living in such places measure out their weeks and months by Meridional days as we do. Neither is there any mention made of such days any where in Sacred Scripture, and it is of such kind of days as are there mentioned, which I promised to speak of. See chap. 1.

Secondly, they differ much in respect of their beginning and ending. Here in York and other places of England, there is sometimes five, sometimes eight, and never so little as three hours difference between their beginnings; and the like between their endings. Whence it must follow, that every of the week-days with the Jews, consisted partly of two days of their month: and that every day of the month with them, consisted partly of two of their week-days; the days of their month being Meridional, and their days of the week Horizontal days, as I said before.

The knowledge hereof is very useful for the reconciling divers places, and resolving divers doubts in the Sacred Scripture, about the Jews customs in observing their feasts, as for instance, if it be demanded;

1. *Whether the Israelites ate the Passover in Egypt, and came out of Egypt, from Rameles on one and the same day; Sith it is said, that on the fourteenth day at Even they ate the Passover, Exod. 12. 8. but it was the next day, being the morrow after, viz. the fifteenth day when they came from Rameles. Numb. 33. 3.*

*Or whether our Saviour Christ ate the Passover with his Disciples, and after that suffered Death on the Cross on one and the same day; Sith it was the fourteenth day at Even when he ate the Passover, and gave then his Body and Blood Sacramentally, when he instituted the Lords Supper, but it was the fifteenth day when he wrought our full Redemption, and actually and really gave his Body and Blood for us on the Cross?*

The answer to both these are the same. It was on one and the same day of their Week, but not of their month: for it was on the fourteenth day of Abib on which the Israelites ate the Passover in Egypt, but their going out of Egypt from Rameles was on the fifteenth day. So also Christ ate the Passover with his Disciples on the fourteenth day of the first month, according to the Law of the Passover; but he was Crucified on the next day, which was the fifteenth day. In the fourteenth day of the first month at Even is the Lords Passover, & on the fifteenth day of the same month is the Feast. Num. 28. 16, 17. Lev. 23. 15, 6. Yet both in one and the same day of their week, for the days of their week, ever after their freedom from slavery, were, as I shewed before, Horizontal days; every of which began at the Sun-setting of the former day, at the time they ate the Passover in Egypt, so they were commanded to begin their

their Sabbath days, *Lev. 23. 32.* and therefore so also did they begin the days of their week called the Sabbath, for meting out to them their Sabbath-days. And herein the Romanists do not a little Judaize, who continued the like custom of beginning all their Sacred days, as *Lyranus* tells us, *In diem seriam, viz. decimam quartam, &c.* On the fourteenth day of the month, in the Even whereof the Lamb was sacrificed, and the Solemnity of the Passover began, which was celebrated on the fifteenth day of the month. According to which custom the Solemnities of our Church do begin with the evening of the day before going (a) Christ with the Disciples ate the Passover, and was Crucified also on one and the same week-day, which was the sixth day of the week with the Jews: which consisted partly of our Thursday, and partly of our Friday: as their Sabbath-day consisted partly of our Friday, and partly of our Saturday.

2. If it be demanded, whether the demand made by the Disciples, where they should prepare the Passover, and their killing the Paschal Lamb, and their eating the Passover, and Peters denial, and the Cocks Crowing were all done in the same day? The answer hereto is like the former. They were done in the same day of the month, but not in the same day of their week. The Disciples demand the killing and preparing the Passover was all in the fifth day of their week, but their eating it, and Peters denial, and the Cocks Crowing were done on the sixth day of their week: Yet all on the fourteenth day of the month, and all done on our day of the week which we call Thursday.

3. If it be demanded, How we may conceive it to be on the first day of unleavened bread, in which the Disciples asked of Christ where they should prepare for him to eat the Passover; *Sith the Evangelists Mark and Luke do affirm it to be on that day: Mar. 14. 12. Luke 22. 7.* yet the first of the seven days of unleavened bread began not till the time of eating the Passover?

The answer is as before: The first day of the week of unleavened bread was not then begun, but the first day of the month of unleavened bread was begun long before. Though there was just one week or seven days of unleavened bread: yet were there eight days of the month of unleavened bread: On the fourteenth day of the first month, they were commanded to eat unleavened bread, and so to the one and twentieth day at even, *Exod. 12. 18.* From the Even of one to the Even of the other, was just a week or seven days: but sith they began to eat unleavened bread on the fourteenth day, according to the Commandment, that fourteenth day of the month was properly their first day of unleavened bread: and the one and twentieth was the eighth or last. Thus *St. Matthew* calleth the first of those eight days in which they ate unleavened bread, the first day of the Feast of unleavened Bread. *Mat. 26. 17.*

The like answer is made unto those who object out of *John 13. 1.* that Christ ate not the Passover on the Feast-day of the Passover, but one day foregoing. And many more such like questions and doubts may hereby be resolved.

## CHAP. VII.

*What kind of day the Sabbath-day is.  
Not known when the day of Gods rest beginneth.*

**T**He Sabbath-day of the Lord is not an Artificial day, which hath no night, nor is but a part of the Horizontal day. See chap. 1. For the Sabbath-day is proportionable unto the other six days of the week allowed for labour, every of which hath a night or darkness as well as day-light, and in which night men may as lawfully labour as in the day-light. *Joseph and Mary fled by night, Mat. 2. 14. The Disciples of Christ rowed by night, and in the fourth watch of the night Jesus went to them, Mat. 14. 25.* Some Countreys are so hot, that their chiefest work is in the night, and so dangerous by reason of Wild Beasts, that their chiefest care over their flocks is by night. *Jacobs* special care over *Labans* flock was such, *Gen. 31. 40.* And when Christ was born, an Angel brought the glad tidings thereof to the Shepherds by night as they were watching their flocks, *Luke 2. 8.* If the six days of labour which God alloweth Man be such as have nights as well as day-lights, then such ought the Sabbath-day of the Lord to be also.

Neither is the Sabbath-day here commanded an Universal day, such as was the very day of Gods rest. For then there would have been an impossibility in respect of the thing it self, for men to keep the same, and that for these two reasons.

First, It is impossible for any man to know within half a year, what time of the year it is with us when the first year of the World began. Some have presumed to tell the same to a day: and in the *Calendar* prefixed to our Church-Bibles and Common Prayer Books, suppose it to be the five and twentieth day of *March*, and there the same day is supposed to be that in which Christ was Conceived in the Womb of the *Virgin-Mary*; which if granted, the thirtieth day of the same month of *March*, must be yearly the day of Gods Rest. For if one be the first day of the Creation, the other must be the seventh.

Again, Let it be, as supposed so granted, that the 25th. day of *March* yearly is truly the first day of the Creation; yet not a man living is there, that can tell within three days what day of our week that five and twentieth day of *March* was, which was the first day of the Creation. All the Art and indeavour of man is not sufficient to find out whether the first day of Creation was Sunday or Saturday, or Monday, &c. and therefore not whether the day of Gods Rest was Thursday, Friday, or Saturday.

Let it yet be further granted that it was Sunday on which the first day of the Creation began, and therefore the day of Gods Rest must then have its beginning on Saturday; No man can for all that tell within eleven hours at what time of the Sunday the first day of the Creation, or at what time of the Saturday the day of Gods Rest began either here, or in *Virginia*, or in

Rome



*Rome, Jerusalem, Paradise*, or in any other place whatsoever, whether it was at Sun-rising, Sun-setting, noon, or at the hour of one or two, &c. in the forenoon or afternoon. Wherefore, if by the seventh here commanded, had been meant an Universal day; it must be then that seventh Universal day on which God Rested; the which cannot be observed by men, because they cannot tell on what day of their week, nor about what time of their day, they should begin the observation thereof.

Secondly, an Universal day, such as was the day of Gods Rest cannot be observed of all the People of God. Though it should be granted, what is of some believed, that the day of God's Rest began in *Paradise* on Saturday, and at the rising of the Sun there; yet all Gods People cannot observe that very day. For,

1. The earth being Global, and the true longitude of the place where *Paradise* was, being unknown, no man can tell when to begin that day in the place where he liveth. We know when it is Saturday in some places, it is then Sunday or Friday in some other places. We know that when Christ Rose from the Grave, it was then Sunday at *Jerusalem* in the fore-noon, and we know that it was then Saturday in *Virginia* in the afternoon, but no man can knowingly say that the day of Gods Rest beginneth on the Saturday, in the forenoon with him, though it be granted that it so began in *Paradise*.

2. Though the day of Gods Rest, (or any other Universal day) be made known unto men, at what time, and on what day it began in *Paradise*; and the very place where *Paradise* was made known also: Yet all Gods People could not possibly keep that very day of Gods Rest; By reason of the diversity of Longitudes of the Places wherein they may Live, they cannot keep all of them one and the same day.

This hath been proved unto us fully and plainly, even by the opposers of the Sabbath. Dr. *Heylin* hath even demonstrated the same, that men could not possibly have kept one and the same day for their Sabbath *had it been commanded*. (a) And further sheweth, that the *Jews* themselves kept not the very day of Gods Rest, (b) though they had one day in seven set apart for Holy Rest and meditation. Mr. *Ironside* also (c) from the diversity of Meridians, proveth that one and the same day cannot be Universally kept, and therefore never commanded the whole Church. One and the same day could not possibly be observed a Sabbath by all the *Jews*, in the East-parts and West-parts too of *Judea*, and in *Babylon*, and in *Rome*, by reason of their diversity of Longitudes. And if it be supposed to be but two or three degrees difference of Longitude; yet will that difference make the days as truly to differ from being the same, as will an hundred and three, though it will not make them so much to differ. The like argument hath Doctor *Francis White* late Bishop of *Ely* (d), and divers others. Wherefore sith the Universal day, such as was the day of Gods Rest, cannot be possibly kept by all Gods People,

(a) *Heyl part.*

1. pag. 45, 46, 47, 48.

(b) *Page 125.*

(c) *Ironside chap.*  
18. pag. 164.

(d) Dr. *Francis White*, in his *Treat. of the Sabbath* p. g. 175.

no more than any other set particular day can, it is not the day here commanded by the Lord.

The Sabbath-day here commanded to be kept Holy, is such a kind of day, as may be known, kept, and observed by men, wheresoever they inhabit; though in many and divers Longitudes of the Earth, Such as might have been kept in the Wilderness where the Law was delivered; and in the East and West parts of *Canaan*, and in *Babylon, Rome, Spain*, and in all other habitable places, and therefore ought to be either an Horizontal, or else a Meridional day. In all places of the World, none other but Horizontal or Meridional days are now, or at any other time heretofore have been in use with men, for measuring out unto them their seven days or week: and such as are their six days of the week for Labour, such ought the seventh day, even the day for Holy Rest to be also. The Sabbath-day with the *Jews* was an Horizontal day, but then such were the other days of their week also: and what Nation soever have their week to consist of Horizontal days, ought to have their Sabbath-day to be so also. In the North of *Russia*, and of the King of *Denmarks* and Queen of *Swedens* Countreys, where the Sun maketh many Revolutions at some seasons of the year between his rising and setting, men cannot count their week by Horizontal days, but they do and have counted their weeks by Meridional days. And so do all Christians generally of what Longitude or Latitude of the Earth soever they are, mete out their weeks by Meridional days, then such ought their seventh day of their week to be also.

## CHAP. VIII.

*What day the Sabbath is to be in order or tale.*

**N**OW is to be shewn what day in tale is to be the Lords day, or Sabbath of the Lord, and this the Law-giver himself hath plainly pointed out unto us in this Law, to be the day following the six days of labour, so that none need to say the knowledge hereof is hidden from us; Who shall ascend for us into Heaven, and bring the knowledge thereof to us, that we may know it and observe it? But it is clearly demonstrated unto us by the Lord God, so that he that worketh with the Spade, may know the same as well as he that handleth the Pen, *Six days shalt thou labour, and, &c. but the seventh day is the Sabbath of the Lord thy God.* The seventh day, that is, the day following the six known days of labour, is none of ours, it is the Lords day.

We may not make the Sabbath-day to be the sixth day, for then we should shew our selves unthankful, in not receiving the Lords own bountiful allowance: nor the eighth day, for then we should encroach on the Lords right, and not be contented with his Liberal allowance of six days for our selves, reserving only the seventh for himself, much less ought we to make

it the fifth, or the ninth or tenth, or any other than the seventh day. Our weeks are not to consist of more or less than seven days, the last day whereof is the Lords day.

Some call this day the standing day of the week for Gods Worship, some the Lords day, some the Sabbath of the Lord, some the seventh day of the week, and in this Law it is set out to be the day after our six days of labour. Though these appellations do much differ in Letter, Sound and Phrase, yet they all signifie the same thing; it cannot be the seventh day of the week, but it will also be the day after our six known days of labour, and the standing day of the week for Gods Worship: this is the Lords day, or the Sabbath of the Lord, or to the Lord: and this is not only a seventh day of the week, as all and every other of the week-days are, but it is the seventh day of the week *ἡ ἑβδόμη*.

There is not appointed from the Lord by this Law any set time, whence men should begin their week or seining, for to find the Lords day: so that no People, *Jew* or *Gentile* are tyed by this Commandment, directly to keep their Sabbath precisely on such or such a day; or to begin their Sabbath, at any set particular time; as from midnight, or from Sun-rising, noon or Sunsetting.

God separated the tenth of Grapes, of Lambs, of Corn, &c. to the use of the Priests and *Levites*. As the seventh day is in this Commandment said to be the Lords, and sanctified by the Lord, so were those tenths said to be the Lords, and Sanctified or Holy to the Lord: But it cannot there be meant of the very tenth Lamb that fell in order from the Damm, or of the tenth ear of Corn, or of the tenth cluster of Grapes, first appearing or grown ripe; this was too too difficult for to find out; but of the tenth in proportion successively, according to the customary manner of their Tithing in the places where they lived. No more can it be meant here of the seventh day from the first beginning of the Creation, which cannot be found out, nor from any particular time set by the Lord, but the seventh day in proportion successively, according as any Nation or People do customarily begin their week, in what Longitude of the Earth soever they do inhabit: that seventh day by the express words of this Law is the Lords day, or Sabbath-day to or for the Lord, not of the Lord in that sense which some take it, as if it were the very day of Gods Rest, but the seventh day unto the Lord, that is, Sacred or Holy to or for the Lord: so do the very words of the Text import, *וַיִּשְׁבֹּת ה' שְׁבַת לִיהוָה*, On the seventh day is the Sabbath to the Lord, so also in the Septuagint, *τῇ δὲ ἡμέρᾳ τῇ ἑβδόμῃ σάββατα κυρίου*, hereto doth the *Chaldee* Paraphrase accord; *Die autem septimo Sabbatum est coram Domino*; And on the seventh day is the Sabbath before the Lord. Also *Jun. and Tremel. Dies vero septimus Sabbatum est feborae*. But the seventh day is the Sabbath to the Lord. The sense then and meaning of these words of this Commandment, *The seventh day is the Sabbath of the Lord*, is this: The seventh day of the week, or the day following the six days here allowed

man for labour, is the Lords day, or is Sacred to the Lord thy God. As we say in Tithing of Corn, wheresoever men by agreement do begin the Tithe, that nine Cocks or Stacks of Corn are the Farmers, but the tenth is the Parsons, or is due to the Parson : So in severing out our days, at what time soever, according to mens custom they begin their week or severing; six days are ours, but the seventh day is the Lords, it is his due, and not our own. God hath not bound men by this Law to any set time, when to begin their week, either at the Sun-setting, as the *Jews* begin their week, or at midnight, as Christians begin theirs, or at any other set time, but in every Nation, however they begin their week, the seventh day thereof is the Lords.

It is true, that the *Jews* had a set time when they should begin their week or severing; and so had a set and peculiar time or day on which they were to keep their Sabbath: but this they were not bound unto by this Law. That Saturday was their seventh or Sacred day, and that it began at Sun-setting, rather than at another time, was not by any express out of this Commandment, but accidentally: that thereby they might be the better raken off from the Assyrians idolatry, wherewith they and generally most Nations, were deeply infected; of which I will speak more particularly in the next Chapter.

## CHAP. IX.

### *The Assyrians Idolatry. All Nations Worshipped the Sun.*

THE *Assyrians* Idolatry, wherewith *Egypt*, the *Israelites*, and generally other Nations were infected, was both the worshipping of *Baal*, and the adoring of the Host of Heaven. The one was a man deified and Worshipped; the other were the Starrs, *viz.* the Sun, Moon, and the rest of the Planets (a) whom they magnified and adored as Gods and Governours of the World.

(a) The other Starrs were ho-  
noured but as  
subservient un-  
to those.

Concerning *Baal*, and how he came to be Worshipped, we shall thus find in Histories and Antient Chronnologies.

*Nimrod* that mighty Hunter before the Lord, being a great and strong Giant, began to Suppress and Tyrannize over others, bringing others in *Shinar* under him, and he ruled as King over them. The beginning of his Kingdom was *Babel*, wherefore he was called *Saturnus Babylonicus*. For the most Antient Kings, and first founders of a Realm or People they called by the name of *Saturn*, and his eldest Son or Heir by the

(b) *Guevar. Ep.* name of *Jupiter*: and his Daughter were called *Juno's* (b). Thus they call'd his Father *Cush*, *Cush*, *Saturnus Etbiois*; for that *Ethiopia* was Peopled by him: And his Grandfather *Cham* they call'd *Saturnus Aegyptius*; for that he and his Son *Jupiter Mizraim* Peopled *Egypt*.

Beside



Beside *Babel*, this *Nimrod* had *Erech*, and *Acad*, and *Calneh* in the Land of *Shinar*. *Gen.* 10. 9, 10, 11, 12. In Process of time *Nimrod* left the Kingdom of *Babel* unto his Son *Belus*, whom they called *Jupiter Belus*, not driven out of his Kingdom by his Son, but *Nimrod* left the same unto him, and went into *Asshur*, and there he Tyrannized over the Children of *Asshur*, and there he built Cities also, *Niniveb* and *Roboboth*, and *Calab* and *Resen*. *Ninus* succeeded his Father *Belus* and his Grandfather *Nimrod* in their Kingdoms, and enlarged *Niniveb*, calling it by his own name *Niniveb*, and much enlarged his Dominions, and became a Monarch. This *Ninus* so condoled and took such grief for the Death of his Father *Belus*, that for his own comfort and his Fathers Honour, he had a goodly Image and representation of his Father made, which he had in much Honour. Others seeing it pleased *Ninus*, revered this Image, by degrees more and more, and had faults often pardoned for the Image sake, insomuch that at length *Bel* or *Belus* his Image was held to be the Protector of *Assyria*, and so adored as their Protector. Yet was he not Worshipped in a Temple till after *Ninus* was dead. *Semiramis* the Empress, and the Relict of *Ninus*, amplifying yet more the Dominions of her late Husband, built for *Belus* a Sumptuous Temple, and in it a Costly Pillar for this Idol, in which Pillar was Ingraven these words or Epitaph.

*Mibi Pater Jupiter Belus: Avus, Saturnus Babylonicus: Proavus, Chusht Saturnus Aethiops: Abavus, Saturnus Aegyptius: Atavus, Caelus Phoenix Ogyges. Ab Ogyge ad meum Avum Solobem suum circumlustravit semel, tricies, & centies. Ab Avvo ad Patrem sexies & quinquagies. A Patre ad me, bis & sexagies. Columnam, Templum, Statuam, Fovv Belo Socero, & Matri Rhea, in Olympo Semiramis dicavi (a).*

(a) *Guevara ap.  
to Lion. Fra.  
Villo.*

*Guevara*, that great Antiquary, maketh no mention who first Translated this Epitaph, or in what language it was engraven, but thus is it from his words Englished.

*My Father was Jupiter Belus: my Grandfather was Saturnus Babylonicus: my great Grandfather was Chusht Saturnus Aethiops: my great Grandfathers Father was Saturnus Aegyptiacus my great Grandfathers Grandfather was Caelus Phoenix Ogyges, (so he called Noah.) From Noah unto my Grandfather Nimrod were one, thirty, and an hundred years, (note that the Chaldees and Assyrians read and count their numbers from their right hand, as we do from the left) From my Grandfather Nimrod unto my father Belus were six and fifty, (so long Nimrod reigned) My Father Belus reigned two & sixty years. I Semiramis have dedicated this Pillar, Temple and Image unto Belus my Father in Law, and Rhea his Mother in Law in Olympia, in the name of my late Husband: Ninus.*

This was the first Idol that ever we could read of to be Worshipped in a Temple. *Assyria* becoming a great Monarchy, other Nations either for fear or favour had this *Belus* also for their Protector too, calling it according to  
their

their several Languages, (a) *Bel, Baal, Baalim Beelphegor, Beelzebub, &c.* with this Idolatry, as were the *Egyptians* so were the *Israelites* much infected.

The other main Idolatry set up by the Power of the *Assyrians*, through the help of their *Chaldees* was the Worshipping of the Host of Heaven, that is, the Sun and moon and the rest of the Planets.

The skilful in Astronomy and Astrology do unanimously testifie of the Fathers and Patriarchs before the Flood, that they were the first Founders and excellently skilful in Astrology and Astronomy; and this may witness the two Columns which they built, the one of Brick, the other of Stone, in which were Engraven the principles thereof; that Posterities after the Flood may be skill'd also in the knowledge of the Heavens and motion of the Stars as well as they: one whereof remained in *Syria* in the time of *Josephus* as he himself relateth (b). Yea it is not altogether unlikely that the Idolatry of Worshipping the Host of Heaven, was long before the Flood, and that men called then the week-days by the names of the Planets, as now men do. Dr. *Haimon* in his Tract of Idolatry commends *Maimonides* for the sobriest of the Jewish Writers: he telleth us, that from the days of *Enosh* the Stars were Worshipped as Gods, to whom were built Temples; and Sacrifices were offered; After which in time the great God was generally forgotten; no man knew the true God, save *Enoch, Methuselah, Noah, Sem* and *Heber*, and so continued till *Abraham* was born.

Thus much *Maimon* (c). How he could come to the knowledge hereof I cannot conjecture. But be it granted, that before the Flood, when Astrology principally flourished, men were not so wicked then to be carried away to the Adoration of any of the Planets, yet sure enough *Sem*, who lived a long time before the Flood, did also live unto the time, or near the time when the Planets were held to be the Universal Governours of the World. Though he lived not unto *Moses* days, yet did he live till *Abraham* was an Old Man, if so he lived not after *Abraham* was buried: and this Idolatry of Worshipping the Host of Heaven, was before that set up by the *Assyrians* and their *Chaldees*.

After the Flood Astrology continued to flourish in and about the Countreys of *Shinar*, but especially in *Chaldea*, and such as excelled others there in Astrology, were advanced by the *Assyrian* and *Chaldean* Monarchs; However *Nebuchadnezzar* would in his wrath had them to be killed for not telling his dreams. *Dan. 2. 12. 13. 14. and 4. 6.* And by those who had their Plantations Westward, they and such Astrologers as they were, were stiled the Wise men of the East. These *Chaldees* or *Magi* were held in that Honour and esteem with the *Assyrians*, as were the *Sophis* with the *Persians*, or Priests with the *Egyptians* (d) *Boëmus* certifieth us further of them, that the Planets were their proper and peculiar Gods, and that as Schollars

(a) *Paschiel*  
tempor.

(b) *Josephus*  
*Antiq. Jud. l.*  
*1. c. 4, 8.*  
*Claud. de Sphæ.*  
*in Jo. de Sacro.*  
*c. 1. Suel. in*  
*Ram.*

(c) *Maimon.*  
*de idol. v. imo.*

(d) *Boëmus ubi*  
*de Assyria.*

now study Divinity, so did they Astrology: and as we Catechize and teach our Children in the knowledge of God, so did they theirs in the knowledge of the Stars; Children were taught Astrology of their Parents; they sucked it (according to him) even from their Mothers Breasts (a).

They who went down from thence into remote places, to find new Plantations, could not apply their time unto such studies; Building, and Fencing, and Planting, gave not them the leisure. Egypt had small knowledge hereof when *Abraham* came out of *Chaldea*, and after that came into *Egypt*, and there (as *Josephus* (b) and others write) instructed their Priests more fully in the knowledge of the Stars, for which he was of the King rewarded with rich Gifts (c). The *Grecians* were far more ignorant thereof, till near about six hundred years before Christ his Incarnation: when *Anaximander*, *Melissus*, *Thales*, *Melissus*, *Pythagoras*; and in *Platoes* time *Eudoxus* *Cnidius* brought the knowledge of Astrology into *Greece*, having learned the same of the *Egyptian* Priests and *Chaldeans* (d). The *Romans* grew more Ignorant, then the *Grecians*; the farther off *Shinar* they went, the more Ignorant, Rude and Base they grew; even to Worship Beasts and base Creatures for their Gods; which we find not that ever the *Affyrians* and *Chaldeans* did before they were subdued: and mixed with other Nations; but the Host of Heaven, that is, the Planets were their Gods. These their Gods they Worshipped by course (e); every one on his day had some peculiar Worship done unto it; and the day on which any of the Planets had his Worship according to their order, that day was called by the name of that Planet so Worshipped. As Saint-Worshippers do call the days of the month, on which they gave special Worship to St. Peter, St. John, St. James; St. Peters day, St. Johns day, and St. James day: So did those Sun-Worshippers; on what days of the week they gave special Worship to the Sun, or Moon, or Saturn; those days were called by the names of the day of the Sun, the day of the Moon, the day of Saturn. The time of the day for their Worship was ever the forenoon, not the whole forenoon for them all, but at the rising of the Sun, when the first hour of their day for such Worship began. And that Planet which came to be Worshipped by course the first hour of the day, was counted Trump or Lord of that day.

They gave not equal Honour unto the Planets, neither were the days of their week alike Sacred; but they had the Sun in the greatest Honour, and for their most high God; next to him was the Moon, and the next Saturn, so accordingly were their days Sacred, their chiefest day of the week being then the day of the Sun, of which I will speak more when I come to speak of their seventh day Sacred. *Boëmus* telleth us, Writing of *Affyria* and their Customs, that four of the Planets they had in less esteem than the rest; His words are these, *Martem, Venerem, Mercurium & Jovem præ cæteris observari: quoniam velut proprium cursum sortiti futura ostenderent, tanquam Deo-*

(a) *Boëmus ib.*

(b) *Josephus de Antiq Jüd l. 1.*

cap. 15. 10.

(c) *Rodolph.*

*Snelin P. Ra-*

*mi. Geom. in*

*proœmio.*

(d) *Clavius in*

*Sphæ. Jo. Sacr.*

(e) *Jo. Gregory*

*in his Affyrian*

*Monarchy.*

Page. 203.

(a) Roemus ubi  
de Assyria.

rum interpretes: quod ipsum ad id persusum habuerunt, ut quatuor ista astra uno nomine Mercurios appellarent (b). That they diligently observed Mars, Venus, Mercury and Jupiter, for these by their proper course would foreshew things to come, as being Interpreters of the Gods, out of confidence whereof they called all these four Stars Mercuries. And my opinion is that as Boemus doth here orderly recite their names, in the same order did the Idolaters place them aloft in their Temples; Mars on the right hand, and Venus on the left hand of the other three chiet, then Mercury on the right hand next to Mars, and Jupiter last, on the left hand.

The reasons moving me to think these Idols to be thus placed aloft in their Temples, are especially two.

First, For that the Romish Church when they had got some power into their hands, and did in Pope Boniface the fourth his days suppress the Idolatries of the Heathen, who Worshipped their Idols in the Temple at Rome, which was Dedicated to all the Gods, and then called Pantheon; and having instead thereof set up another kind of Worship like unto that, even of the Virgin-Mary and all Saints; Whereupon that day was by that Pope Boniface made an Holy day, called by the name of All Saints day, and the Temple also Dedicated to the Virgin-Mary and All Saints, called thenceforth Ecclesia Beatæ Mariæ rotunda (b). I will deliver the words of an Old Chronologer hereof. *Iste Bonifacius (scilicet Quartus) consecravit Pantheon, (id est) Templum omnium Deorum, ubi Christiani periclitabantur à Demonibus. Et est pulchra similitudo, quomodo Spiritus Sanctus, ex malis institutis Paganorum scit eligere Sanctum exercitium devotionis, quasi medicina fiat ex veneno. Ubi enim impii colebant Dæmones, ibi Christiani colunt omnes Sanctos: sic ars deluditur arte (c).* And a little after; *Festum omnium Sanctorum instituitur à Bonifacio quarto.* Then at that time I suppose were the Images of the Saints placed up on high in their Rood, which common People here with us call their Roodloft, in imitation of the Heathen. For commonly when the Romish Church put down any Idolatrous custom of the Heathen, then they set up another resembling that which they put down; and this did they either for avoiding the greater scandal of the Heathen, which were then potent; or to win them the better by degrees to Christian Religion or for some other by-respect.

(b) *Tom. Val. & Nic. Triveth. Com. in Aug. de Civit. Dei l. 2. c. 4.*

(c) *Foscicul. temporum.*

As the Heathen had some one or other particular Planet or Idol, to be the Patron and Protector of some one People or other, and so many Protectors as there were nations: Belus for Assyria; Diana for Ephesus; Jupiter for Rome; Juno for Samos; Bacchus for Thebes, &c. So when that Idolatry was suppressed, instead of these Idols, the Roman Church had Holy Saints to be invoked; and had for Protectors in like manner. Thus was St. James for Spain, St. Dionysius for France, St. Andrew for Scotland, &c. As the Heathen Idolaters had for several occasions, several Gods and Goddeses on whom they

they



they called for help ; *Bellona* in time of War ; *Cunina* for Infants ; *Segetia* for standing Corn ; *Forculus* to keep the doors (a), &c. So the Roman Church to win the Heathens by degrees, suffered them to continue in Idolatry still : but instead of their Demi-Gods, they should invoke Saints : St. *Rumbal* for the Tooth-ache ; St. *Petrone* for the Ague ; St. *Loye* for Horses ; St. *Anthony* for Pigs : St. *Gregory* for Schollars ; St. *George* for Souldiers, &c.

(a) *Aug. de Civ. Dei* l. 4. c. 1.

What were the Monks and Friars, the Chast Shavelings and Holy Nuns, but the Natural successors of *Berecynthia's* and *Vesta's* Priests and Virgins ? Rome Heathen had two Goddesses in special reverence, *Berecynthia* and *Vesta*; *Berecynthia* they held to be the Mother of the Gods (b). Her Priests were Chast un-married men ; and if it happened that any one of them could not Live Chastly, yet he lived Warily; until that *Atys* (c), one of her dearest Priests, lived neither Chastly nor Warily, wherefore he was caused to be Gelded (d); after which time the Priests of *Berecynthia* (otherwise called *Cybel*) were Gelded also, and (as some Commentators on *Augustine* say) were called *Galli*, id est, *Castrati* (e). When these were put down by Christians ; Popish Priests and Fryars succeeded in their room untill this time. It hath been wished by not a few, that these had been Gelded also, as were the former; for though these have lived *caute*, warily ; yet is it notoriously known that they lived not *castè*, Chastly, no more than *Atys* did, witness the many Bones and Skulls of Infants, that have been credibly reported to have been found in their Motes and Ponds (f). As for the other Goddess *Vesta*, *Ovid* and *Augustine* witness, and none denieth that her Priests were Virgins ; that Idolatrous custom being put down also, this of Nuns and Votaries of Chastity unto the Honour of the Virgin *Mary* much like unto that, was set up.

(b) *Aug. de Civ. Dei* l. 2. c. 4.

(c) *Tho. Vallois & Nic. Triveth. in Aug. de Civ. Dei* l. 2. c. 4, 7.

& l. 7. c. 25.

(d) *Ovid. de fast.* l. 4.

(e) *Tho. Val. & Nic. Triveth. locis prædic.*

(f) *Nic. Fox his Mart. p. 1155. Andr. Willet. Synopf. Pap. Controv. 5. Quest. 5.*

Now I say, these and other the like practices of the Roman Church, in putting down the Idolatrous Customs of the Heathen Idolaters, and setting up such of their own near alike, and resembling them, make me to conceive, that the Idols which the Heathen Worshipped in their Temple *Pantheon*, and in other their Temples, were placed aloft in a row or rank, for that the Images of the Saints, which the Roman Church erected to be Worshipped instead of the other were so set.

Secondly, For that, as *Lyranus* telleth us, the Learned Doctors expound these words of *Ezekiel*, *And lo they put the branch to their Nose* (g); thus their Idols were lifted up aloft, therefore the Idolaters reached up Rods or branches to touch them; and after that, they put their Rods or Branches to their mouths or noses, in reverence to their Idols. Had not their Idols been placed aloft in manner as the Images of the Saints afterwards were, I suppose those Doctors would not have given such an Interpretation of that Text. The placing of the Idols of the Hea-

(g) *Lyra in Ezech. c. 17.*

then in such manner as is before said, I confess is my Opinion, and for the reasons before given, which if they seem weak to any, I leave the same to his better judgment, not willing to contest against any herein, being not a matter of great concernment. But that the Planets were the proper Gods of the *Chaldeans* and *Assyrians* of Old time, and that the days of the week were first so called by the *Chaldeans*, according to the names of the Planets, which they Worshipped and had for their Gods, as I before said, is not mine Opinion only, but Learned men have testified as much. And People as they multiplied and Planted themselves the nearer to *Chaldea* and *Assyria*, the more did they either for fear or favour, imitate them in their Idolatries; in so much that among the *Persians* none were to be Honoured as Kings unless they were Astronomers (a); neither were any to be Priests with the *Egyptians* but such. They all were Worshipers of the Host of Heaven generally: and called the days of the week by the names of the Planets, as the *Chaldees* did.

And as the *Chaldees* had the Sun and Moon in more special Honour than the other Planets, so had other Nations also. Concerning the *Egyptians*, thus saith *Eusebius* of them. *Priscos Egyptios, cum oculos in hujus mundi contemplationem defixissent, cumque rerum omnium, &c. That when the Egyptians in Old time had fixed their eyes in the contemplation of this World, and with the greater admiration wondered at the Nature of all things, concluded that the Sun and Moon were everlasting Gods and Governours*

(a) *Clav. in Syhev. Jo. de Sacry. Bosc. 1.*  
(b) *Euseb. de Prep. Evan. l. 1. c. 9.*

of all things (b). So did many other Nations also count the Sun and Moon to be chief, him to be King, and her to be Queen; Worshipping them in the form of Men and Women, and called the Sun *Phœbus*, and the Moon *Phœbe*; him *Delius*, her *Delia*; him *Cymbius*, her *Cynthia*; him *Titan*, her *Titania*; him *Janus*, her *Jana* (or *Diana*, by prefixing the letter D, according to *Nigidius qua litera sæpè ante I decoris causâ apponitur*, (of which see *Macrobius* (b)) him they called *Jupiter*, her *Juno*: him *Dux & Princeps luminum*, the King of Heaven; her *Astroarche*, the Queen of Heaven. Yet gave

(c) *Macrobius. Saturn. l. 1. c. 23.*

they not equal Honour and Worship to the Moon, or to any other of the Planets as they did to the Sun; him they held to produce and order all things: and all the others to be as Rulers and Governours under the Sun, acting no further than they had Power and Commission from the Sun, from whom they received their light, influence and power of Working. Wherefore, as Papists say, that in Worshipping *Peter*, *James*, *Magdalene*, and the rest of the Saints on their days, they Worship Christ in them, Christ in his Saints: So the Sun-worshippers thought, that in honouring the Commissioners and Chiefest Officers of the Sun, they Honoured the Sun, who was the Lord of them all; and therefore when they Worshipped any one of these Planets on his day, they regarded not whether the Planet was before them or behind their backs, or over them, or under them, or in what Meridian soever it was, but always Worshipped Eastward towards the Sun-rising, *Exod. 8. 16.*

and

and that at the rising of the Sun only. And such as were more devout than others, would have their places for VVorship on the tops of Hills, or at least on the roofs of their Houses, 2 King 17. 10, 11. & 16. 4. Ezek. 6. 13. Esa. 65. 7. 57. 7. Zeph. 1. 5. Jer. 19. 13. 32. 29. where they may adore the Sun at his first approach into their Horizon. And the Images of the other Planets, were all called the Images of the house of the Sun. Jer. 43. 13. The Gentiles had a multitude of Gods, by which they honoured the Sun; and which they Honoured as Gods from some Vertue or excellency of the Sun. *Diversa virtutes solis nomina Diis dederunt*, as Macrobius sheweth fully (a), and that Jupiter, Mars, and all the Rabble of the Heathens chiefest Gods, had their God-ship from the Sun.

(a) Macrobi. Saturn. l. 1. c. 9.  
17, 18, 19, 20.  
21, 22, 23.

As the Chaldees had the Sun for their Supream God, everlastingly governing, not only all the rest of the Planets, but all other things in the VVorld; whereby the VVorld was by them held to be eternal, without either beginning or ending; and the memory of the Creation, and of the Creator himself vanished from among them: Even so had other Nations also the Sun for their chiefest Governour of the VVorld, and thus they reasoned the Case, *Si Sol ut veteribus placuit, Dux est & moderator luminum reliquorum, & solus stellis errantibus præstat, ipsarum vero stellarum cursus ordinem rerum humanarum pro potestate disponunt, (vel ut Plotino constat, placuisse significant) necesse est ut Solem, qui moderatur nostra moderantes, omnium que circa nos geruntur, fateamur auctorem*, (b), &c.

If the Sun, according to the Opinion of men in antient times, be the Chief and Governour of the other Luminaries, and he alone Surmounting in excellency the other Planets, according to the Virtue of whose motions the order of all Humane affairs is disposed; (or as Plotine would, is signified) it necessarily followeth that we should acknowledge the Sun, who governeth those that govern our affairs, to be the Author of all things that are brought to pass amongst us.

(b) Macrobi. Saturn. l. 1. c. 17.

Men by the glimmering light of Nature knew that there was a God, but what God is, natural reason could not dictate unto them. Plato when he was to speak of God, as Macrobius relateth (c), *Dicere quid sit non ausus est: hoc solum de eo sciens, quod sciri quale sit ab homine non possit: solum vero ei simillimum de visibilibus Solem reperit. Sol ipse de quo vitam omnia mutantur, &c.* and in Timæo, speaking of the eight Spheres, he calleth the Sun, *Dux & moderator, & Princeps luminum reliquorum, Cor Calis, Mens Mundi, &c.* No creature could men see which might set out the Glory, Power, and excellency of our God better than the Sun. *Apud Priscas Gentilitatis Nationes, nil prorsus inter creatura cuncta, quod mortalium mentes in sui Venerationem alliceret, pertrahereticque magis quam ipse Sol, ob nimium splendorem eminentiamque sui conperiebatur* (d).

(c) Macrobi in somn. Scip. l. 1. c. 2.

(d) Gloss. Mag. in Gen. c. 1.  
Diodor. Sicul. Ant. l. 1. c. 2.

Not any Nation of Note under Heaven, but adored the

Sun, and had it in Honour as their great God. For besides the *Chaldeans*, the first setters up of this Idolatry, the *Persians* Worshipped the Sun their God: and this Idolatry continued in *Persia* after our Saviours Incarnation. *Sozomen* sheweth us at large the Martyrdom of *Simeon* the Arch-Bishop of *Seleucia* (a), for that he refused to turn from the true God to Worship the Sun. And also of the Martyrdom of *Urbazar*, who was the Guardian and bringer up of *Saboris* then King of *Persia*, yet for that he being converted by *Simeon* aforesaid, refused any longer to VVorship the Sun, he was condemned even by *Saboris* himself to die, and so was Martyred.

Secondly, the Sun was the *Egyptians* God, as I shewed before out of *Eusebius*; yea and that many years before *Joseph* or any of *Jacobs* Posterity came to set their feet in *Egypt*. *Ishemesht*, in the Septuagint *Ἰσήμεστ*, was the City of the Sun, in which was the Temple of the Sun (b), wherein the Sun was VVorshipped, and wherein were the Images of the Planets, all called the Images of the house of the Sun. This City was called *On*, and he that was Priest of the Sun in that City in the days of *Jacob* was *Potipherab*, a man in great Honour with the *Egyptians*, else doubtless *Pbaraob*, when he so highly advanced *Joseph*, would not have given him *Asenath*, that Priests daughter to VVife, as he did. *Gen.* 41. 45. In the Bishops Translation he is called the Prince of *On*. And I suppose the cause thereof to be, for that the Translators might think him, being the Priest of the Sun, to be the chief Priest above other Priests, as an Arch-Bishop is above other Bishops, and such were stiled by them for Honours sake Princes: but this *Potipherab* in the Septuagint is call'd *Ἰερεὺς ἡλίου ὠνίου* the Sacrificer in the City of the Sun.

3. The *Phœnicians* had the Sun for their God: and the Idol in which they VVorshipped the Sun was called *Heliogabalus*. In latter times those two Emperours *Aurelius Antonius*, and *Severus Alexander*, were both of them Priests of the Sun before they were Emperours in *Rome*; the former was called *Bassianus*, the other *Alexianus*, as *Herodian* (c), who VVrote this History testifieth. The former while he was *Bassianus*. and Priest to *Heliogabalus*, was highly beloved and praised for his Vertues; but being Emperour he became altogether as Vicious and hated of the People; but most notorious did he become after such time as he married a Vestal-Virgin; and also had in *Rome*, made a Marriage between his God *Heliogabalus*, and the Moon called *Urania*, the Idol of *Carthage*, but the Phœnicians, *Ἀστροάρχη* *ἡρώα*, saith *Herodian*, they called her *Astroarche*, the Queen of Heaven. This Emperour Gloried in this his Marriage made; affirming *ἀπὸ τῆς ἐν γαμῶν ἡλίου καὶ Σελῆνης*; that it was a meet Marriage, the Sun to be joynd to the Moon. This his dallying with his God brought infamy on his name, and he is ever since known by the name of *Heliogabalus*.

4. The Sun was the *Trojans* God, they had divers Gods, but their chiefest



fest were the Sun and *Pallas*. As *Belus* was the Protector of *Babylon*, so was *Pallas* of *Troy*; her Image in which she was adored, was kept in the strong Temple, or Tower of the Sun, as the Images of the Planets, with the *Egyptians* were kept in their house of the Sun: *Fer.* 43. 13. So the Image of *Pallas*, called the *Palladium*, feigned to be sent them from the Sun, was kept in the Tower or Temple of *Phæbus*, as in a place most safe, and there was it Adored; and he that was the Priest of the Sun, and for that Tower, or Temple, when *Troy* was taken, was a very Honourable man of the house of *Otreus* and Brother to *Hecuba*, called by *St. Augustine*, *Pantheus* (a) So *Virgil* also called him.

(a) *Aug. de Civ. Dei.* l. 1. c. 2.

*Ecce autem telis Pantheus clapsus Achivum,  
Pantheus, Otriades arcus, Phæbique sacerdos* (b).

(b) *Virg. Æn. id.* l. 2.

5. The Sun was the Grecians God, and in *Athens*, once the chief City in *Greece*, the Court or place of Judgment was to be open, without any covering, in full view of the Sun; holding that the Judge would not dare to give wrong Judgment in the sight of the Sun, who was said by *Homer* to have ἔκδικον ὅμμα a revenging eye, and who seeth all things, and heareth all things: according to the said blind *Homer*.

Ἡλίου θ' ὅς παύ' ἑποπῆς καὶ παύ' ἐπακούεις (c), which to do (saith *Plato*) is the power of none but of God (d). The Court of Judgment aforesaid had its name from the Sun, and so had the Judge also. The one was called Ἡλιαία and the other Ἡλιαστής and their Philosophers for the generality of them, held the World to be eternal, like as the *Chaldees* before them did.

(c) *Hom. Iliad.* l. 3.

(d) *Plat. de legib.* l. 2.

6. The like I say for *Rome*, that was built by the Posterity of the *Trojan* fugitives; though *Pantheus* was dead, yet they had their Temple *Panttheon*, which continued to be so called till the days of *Boniface* the fourth, as I shewed before. See chap. 9. Under divers forms and names did the *Romans* Worship the Sun, as *Macrobius* sheweth, *Romani solem sub nomine & specie Fani Dydimi Apollinis, &c. appellatione venerantur*: saith he (e).

(e) *Macrobius Saturn.* l. 1. c. 17.

7. The *Messagetites*, that *Scythian* and unhumane Nation had the Sun for their God, though they would not acknowledge any other, as *Boëmus* recordeth of them, *Deum quendam, sed non Deos agnoscunt, ex Diis enim Unum Solem venerantur; cui equos immolant, ut perniciosissimo sideri, & pecoribus omnibus perniciosissimum mactent* (f).

(f) *Boëm. ubi de Scythia.*

8. The, *Ethiopians*, *Catharines*, *Tartars*, and other Nations Worshipped the Sun their God, as the said *Boëmus* recordeth, Writing of their manners and customs.

9. Dr. *Francis White*, late B. of *Ely*, in his Book against *Theophilus Brabourne* (g), speaking of the Pagans in general, telleth us, that they Worshipped the Sun.

(g) *White p.* 197.

Now

Now to take off the *Israelites* from this Idolatry, so generally practised by the Nations, the Lord used divers means ; of which this was one, that they should not have the day of the Sun for the day of his Worship, but the day before that : but of this in the next Chapter.

## CHAP. X.

*The means God used to take the Israelites off from Worshipping the Sun.*

THE *Israelites* living in *Egypt* were deeply tainted with the afore said *Assyrian* Idolatries which the *Egyptians* from them had learnt and set up. Doctor *Heylin* proveth out of *Cyril* that the *Jews* Worshipped the Sun and Moon, and Host of Heaven, as in those times the *Egyptians* did. And to the end they might acknowledge God alone to be the Creator ;

(a) *Heyl. hist.*  
part 1. 74, 75,  
76.

their Sabbath day was set unto them, &c (a).

It is very true indeed that Doctor *Heylin* saith of them, touching their Idolatries. Inasmuch, that when the Lord brought them out of *Egypt* to be a peculiar people to himself, God then used many means to draw them off from Worshipping the Sun, Moon, and the rest of the Planets, all called the Host of Heaven, whereof the Sun was the chief.

First, God gave them a special charge that thenceforth not any of them should serve the Sun, or Moon, &c. And that if any Man or Woman among them should be known to serve the Sun, or Moon, or any of the Host of Heaven, then the party, whether Man or Woman was to be stoned to Death without mercy. *Deut.* 17. 2, 3, 4, 5.

Secondly, God charged them not to speak of those Gods, or to have their names come out of any of their mouths, *Exod.* 23. 13. They might not call the days of the week by the names of the Planets, the day of the Sun, the day of the Moon, &c. as other Nations did, and do for the most part : but they called them thenceforth *the first of the Sabbath, the second of the Sabbath, &c.* Inasmuch that all the Evangelists in recording the day and time of our Saviours Resurrection, say not, *In the morning of the day of the Sun*, as other Nations commonly called that time, and we now, *In the Sunday morning* ; but, *In the morning of the first day of the Sabbath* : so did they call our Sunday. *St. Paul* also, though he wrote to the Church in *Corinth*, yet writing in the behalf of some *Jews* in *Judea* that were in want, called their weekly meeting day, not the day of the Sun, as the *Gentiles* call'd that day, but the first day of the Sabbath, *1 Cor.* 16. 2. being the proper name thereof with the *Jews*.

It is true that *St. John* (though he was a *Jew*, yet writing not to the *Jews*, but to the *Gentiles* lately converted (b), that is, to the seven Churches of *Asia*, *Rev.* 1. 4.) called our Sunday, not by the name

of

of the day of the Sun as the *Gentiles* called it, nor by the name of the *first day of the Sabbath*, as he and the *Jews* commonly called it, but he called it *The Lords day*. *John* called it not the day of the Sun, for he was a *Jew*; nor did he call it *the first day of the Sabbath*, for that he wrote to the *Gentiles*, to whom the name of the *Sabbath* was odious, as was the name of *the day of the Sun* to the *Jews*; and we find not that *Christians* who descended of the *Gentiles*, did in many years after this use the name of *Sabbath* in their Writings: nor did the *Jews* use the name of *the day of the Sun* in theirs. But *John* called it the *Lords day*, being as truly the *Lords day* with the Churches of the *Gentiles*, as was the *Saturday* with the *Jews*.

Thirdly, the Lord caused them to alter their times which were measured out to them by the course of the Sun, as years, months, weeks and days. Whereas their year before began in *Tisri*, when the Sun was in the Autumnal Equinox; they must thenceforth begin the same, when the Sun is most remote from it, that is, in *Abib*. *Abib* now must be their first month, and *Tisri* their seventh, which was their first before. See chap. 4. Their weeks were then wholly altered: the day of the Sun, which was the *Gentiles* seventh Sacred day (as I shall shew anon,) See chap. 15. must thenceforth be with them a common or ordinary work-day; and the day which they must have for their seventh Sacred day, was thenceforth to be that day, which the Lord pointed out unto them by *Moses*, that is, the day following their six days of gathering Quails and Manna, Ex. 16. 23. 26. when they were ready to perish through want of Food. Also to draw the People unto an awful obedience hereto, and that they might not think it to be an innovation raised by *Moses*. (as the Heathen generally thought it to be (a) the Lord confirmed this new order of their week-days miraculously; in-  
 (a) Cornl. Tac. Diurn. l. 21. Trög. Pom. l. 36.

so much as on that seventh pointed out unto them for their Sabbath, there was no sign of Manna to be seen; and the portion thereof gathered the day before, and kept unto their Sabbath-day, stank not. The miraculous feeding them many years after this manner bred in them a custom of observing the week according to this new assignment. The Lord by *Moses* caused them to alter the beginning of their days of the week too, for whereas before they began their days, as other Worshipers of the Sun did, at the first appearance of the Sun in the Horizon, counting the first hour of their day to begin at Sun-rising, thenceforth they must begin their day for the service of God, when the Sun is furthest off from his rising. Sun-rising was the time when the *Gentiles* began their Worship to the Sun, but theirs must begin at Sun-setting. Their evening Sacrifice, was their prime Sacrifice. Psal. 141. 2. Their Feast of the Passover must be at the setting of the Sun, Deut. 16. 6. and their Sabbaths must begin with the evening; from evening to evening were they to celebrate their Sabbaths, Lev. 23. 32. that so they may the better remember and acknowledge the Lord God their Creator and Governour; that it was he, and not the Sun, Moon or Host of Heaven, that wrought their great deliverance in bringing them out of Egypt.

Fourthly,

Fourthly, To bring the *Israelites* into the greater dislike and detestation of Worshipping the Sun towards the East, as the Nations did, the Lord would that they should turn their breech or back-parts toward the Sun-rising when they Worshipped him. The Idolatrous Nations in those days, when they Worshipped the Sun, Moon, or any of the Host of Heaven, bowed towards the East, that is, towards the Sun-rising in Honour of the Sun; but now in contempt of that Idolatry, the *Jews* were to have their faces toward the West or Sunsetting; and their breech toward the Sun-rising, when they bowed and Worshipped God. The Holy place therefore in the Tabernacle was toward the West, as *D. Willet* proveth (a). And when (a) *Willet. Syn. Gen. 9.* the Temple of God was built, the house of God was so placed in the inner Court, as that they who came thither to pray, when they bowed, had their Posteriors, (as it is in the Hebrew) towards the Sun-rising, and their faces Westward towards the house of God.

5. Lastly, The day of the Sun must no longer be their seventh Sacred day. The having that day Sacred might have nursed them in, or have drawn them again to the said Idolatry of Worshipping the Sun; but that they might be taken wholly off from it, the day of the Sun was to be with them common or prophane, and another day, the day before the day of the Sun, even that which was the seventh from their first gathering Quails and Manna. *Exod. 6. 12, 13, 23, 26.* The day which the Antient Saxons called the day of *Seater*, and we from them *Saturday*, was thenceforth to be their seventh-day Sacred.

Yet all these courses which the most wise God took with them prevailed not, they would not be reclaimed from their Idolatry, they were resolved to uphold their wicked custom; not only the meaner sort, but the *Kings of Judah, the Princes, the Priests and wicked Prophets, Loved, Sought, Served, Worshipped, and Walked after the Sun, Moon, &c.* *Jer. 8. 1, 2.* Great charges were their Kings at, for making Horses and Chariots, which they Dedicated to the Sun; the which good *Josiah* afterward in zeal to the Lord of Hosts did burn with fire. *2 Kings 23. 11.* Yet could he not root out this monstrous abomination of Worshipping the Sun, but they strengthened themselves therein, insomuch that even in the Temple of God, in the place where they should Worship the Lord of Glory, with their faces Westward towards the house of God, they would in a most high contempt Worship the Sun; and bow with their breech towards the house of God, having their faces towards the Sun-rising; Of which contempt the Lord complaineth to his Prophet *Ezekiel*, to whom he shewed their great abominations, and greater, yea and greater than those; at length he shewed him this which outpassed all the other. *Turn thee again, saith the Lord, and thou shalt see greater abominations than these, and he brought me into the inner Court of the Lords house, and behold, at the door of the Temple of the Lord, between the Porch and the Altar, were about five and twenty men, with their Posteriors toward the Temple of the Lord, and their faces toward the East: and they Worshipped*



shipped the Sun towards the East. Ezek. 8. 15, 16. The Women were resolute to Worship the Moon too, after the manner of the Heathen. *We will certainly do*, said they, Jer. 44. 17, 18. *whatsoever thing goeth out of our own mouth, to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the streets of Jerusalem, &c.* The Heathenish Women against their time of Child-bearing, sought and implored the Moon for ease and safety; the like custom the Hebrew Women seemed to have had, who did knead their Dough to make Cakes to the Queen of Heaven, Jer. 7. 18. Of this I will be sparing of my own, but deliver you the very words of that Learned John Gregory, as he layeth them down in his *Assyrian Monarchy* thus. *The Assyrians Worshipped the Moon under the name of Mylitta, which word Scaliger hath well noted, in their Language signifieth Genetrix, in which sense it may not unaptly be applyed to the Moon. The reason he gives for it, is, for that; If the Moon did nothing help the second causes in Generation, yet in the bringing forth it is evident, for this is most certain, though every Mid-wife hath not observed so much, that the most easy delivery a Woman can have, is always in the increase toward, and in the full of the Moon, and the hardest labours in the new and silent Noon; which was the reason that the Mid-wives heretofore, ( he meaneth among the Jews as well as the Heathen ) did always in such a Case implore the aid of that Planet, for the safe and easie delivery of their Infants; an example hereof you may have, one among many in the Comedy (a), where the Woman in* (a) Terent. Andria. *the extremity of her Travel cries out to the Moon, Juno Lucina fer opem, and this amongst others must needs be a reason why the Assyrians Worshipped the Moon, and why they Worshipped her under that name. The Prophet Jeremy maketh mention of this Worship in the seventh Chapter, where he calleth the Moon the Queen of Heaven, as our English Translation hath very well rendered. The reason which he giveth why the Women called upon the Moon at such times, I omit here to relate, being the same which Physicians commonly do give. The Prophet addeth that the Women made Cakes to this Queen. This Custom of offering Cakes to the Moon, our Ancestors may seem not to have been ignorant of; so this day our Women make Cakes at such times, yea the Child it self is no sooner Born, but 'tis Baptized into the names of these Cakes, for so the Women call their Babes Cake-Bread. So much John Gregory, and more.*

Though Israel forsook the Covenant of their God, and went a Whoring after the Gods of the Nations, chiefly after the Sun: yet the Lord was not wanting, in affording the many means aforesaid for reclaiming them, whereof this was not the least, in that he took them off from the memory of the day of the Sun, and assigned unto them the Saturday for their Sabbath, Concerning which we may truly say, that as their Sabbath-day was their seventh day from their first gathering Quails and Manna, and as it was to begin at Sun-setting (which Moses termed the season that they came out of

*Egypt*) *Deut.* 16. 6. so was it Ceremonial; a sign and token whereby they were known to be Gods peculiar People, *Exod.* 31. 13. and distinguished from all Nations that adored the Sun. Unto the observation of which seventh day, from their first labouring for Manna were they bound, and none but they; and they no longer than till the coming of him, of whom *Moses* their Captain said, *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear*, *Acts* 7. 37. Even *Jesus Christ* who is the Captain of our Salvation: *Heb.* 2. 10. who is greater than *Moses*, who brought us out of a greater bondage than *Moses* did the *Israelites*, and who gave us not Quails and Manna, but his own flesh; he gave us the true Bread that came down from Heaven, that we might live through him. After whose coming, as all other shadows and Ceremonies, so this of their Saturday-Sabbath from Sun-setting to Sun-setting did vanish also. The day of Saturn was thenceforth no more Holy than the day of the Sun. The *Jews* might as lawfully, with their general consent, have kept the Sabbath on Sunday as on the Saturday. *St. Pauls* practice taught Christians then, that difference of days was taken away. Unto the *Jews*, (saith he) *I became as a Jew*, *1 Cor.* 9. 20. When he was with the *Jews* he kept the Saturday-Sabbath as the *Jews* did, *Acts* 17. 2. and 18. 4. and 13. 14. 42. But when he was with the *Gentiles* that were turned unto Christ, and imbraced the Gospel, he observed and kept the same seventh Sacred day they did, which with them was called the day of the Sun, on which day they usually met together, *1 Cor.* 16. 2. *Acts* 20. 7. There arose no small difference between the converted *Jews*, and the converted *Gentiles* hereabout. The *Jews* esteeming the Saturday to be more Holy than the Sunday, condemned the *Gentiles* for Prophaners of the Sabbath, because they observed not the Saturday: and for that they kept the day of the Sun, the *Jews* held them to be Worshippers of the Sun as other *Gentiles* were. The *Gentiles* on the other side upbraided the *Jews* as superstitious, for their observing their set Holy-days, (whereof their Saturday-Sabbath from evening to evening was one) which were abolished. This upbraiding and condemning one another in things indifferent, *St. Paul* speaketh against, and writeth to the contrary in his Epistle to the *Romans*, *Rom.* 14. 5. and to the *Colossians*. *Col.* 2. 16. The *Jews* were no more bound thenceforth by the Law of God, to keep their Sabbath on the Saturday than on the Sunday. The Sabbath-day by the Lord Comanded to them, and to all in this Law, being not this or that day, but the seventh, relating to the six days of our labour before-going, is the seventh day of the week with all People. Now that it may the better appear what the seventh day of the week is, and that Sunday is the seventh day of the week with us, and generally with all Christians, I will shew,

1. What some have held to be a week, in *chap.* 11.
2. What a week, and what the week is; and what the seventh day of the week is, in *chap.* 12.
3. The Antiquity of weeks, in *chap.* 13.

4. What

4. What hath been chiefly objected against the Antiquity of weeks in *chap. 14.*  
 5. That Sunday was the seventh day Sacred with the *Gentiles*, in *chap. 15.*  
 6. Why the *Gentiles* after their Conversion, continued Sunday to be their standing day of the week for Gods Worship, though it had been before Idolatrously abused to the Worship of the Sun, in *chap 16.*

## CHAP. XI.

*The Opinion of some concerning weeks.**How it's hatched from the Earths supposed plainness.*

**I**T hath been the general Opinion, not only of the Vulgar, but of the Learned also, that the seventh day commanded us in this Law, hath relation only to the six work-days of the Lord God, and not to the six work-days with men, as if the meaning of these words of the Commandment, *Six days shalt thou labour and do all thy VVork, but the seventh day is the Sabbath to the Lord thy God,* (so it is in the Hebrew) should be thus: *The six days in which I wrought when I Created all things, shall be thy six work-days, in them thou shalt do all thy VVork, but the seventh day wherein I rested, thou shalt rest, and do none of thy VVorks on any part of that day; but shalt keep that day Holy, it is the day of my Rest.*

From hence they will have a week to be none other with any People, but seven such days, whereof the six former days be the same with the first six days of the Creation, and the seventh be the same with the day of Gods Rest. Weeks in use with the *Jews* they held to be such; the first six days of their week, to be the same with the six days on which God wrought; and their seventh day, which was from Friday at the setting of the Sun to Saturdays Sun-setting, to be the very day of Gods Rest. Though Sunday be the day following the six days of labour with us, and on which we rest from our labour, having wrought six days before, yet we do not rest on the seventh day (as they say) according to Gods example; but on the first day: from Sunday to Sunday they will not have to be a week, but from Saturday to Saturday only.

And from hence do they, who deny the Morality of the seventh-day-Sabbath teach and write, that the boundary or seventh day of the week must be the day of Gods Rest; and that the day of Gods Rest was the very day which God Blessed and Sanctified, and in this Law commanded to be kept holy, and that the *Jews* Sabbath only was the seventh-day Sabbath, which in this Law is commanded to be observed Holy; and that the *Jews* Sabbath-day being Ceremonial, and abolished by the coming of the *Messias*,

the seventh-day-Sabbath in this Law expressly commanded to be Sanctified, is abolished also, and not to be observed by *Christians*; and that such no other set day is instituted in stead thereof by any Divine Authority, it resteth in the bosom of the Church or Magistrates, to appoint what day they please for Gods publick Worship.

Though all and every of these be very false, yet are they all by these men held to be even as true as their Creed; they little considering from how unsound and rotten a root, these and every of them have had their first spring, and that is from a supposal that the Earth is plain, and not round.

It is an odd, but an Old conceit of some Philosophers, which afterward was held and maintained by the Antient Fathers, that the Earth was not round, but plain as a Champaign-field. They thought there could be no dwellers under the earth which go foot to foot against us: and that if there should be any Antipodes imagined, yet them not to be *Adams* Posterity, whom they held to have all dwelt upon the Earth, and to have been all drowned except eight persons, when *Noahs* flood covered all the face of the Earth. So strong did this Opinion prevail with the said Fathers, as that whoever held the contrary, was counted near as bad as an Heretick. Witness *Vigilius* whom some call *Virgilius*, who was complained of by *Boniface* unto *Zachary* then Pope, and was degraded for holding that there were Antipodes, and that they had a Sun and Moon to shine unto them as well as to us. This story may be seen in *Aventine* (a), and in *Baronius*, who sought to cover the fact with fig-leaves.

(a) *Aven. Annal. Bar. l. 3.*

Now that the Adversaries to the Morality of this Law held all those tenents before-said and that they all sprang from this error of the Earths supposed plain superficies, I will next shew. For the clearing whereof I need not cite many of them, one may serve for all, being approved by them all. Neither will I tell here all that he Writes hereabout, but that which chiefly concerns the point in hand.

Mr. *Ironside* a Reverend Divine, and of singular gifts and Parts, but over-swayed by the stream of late times, doth in his book called the *Seven Questions of the Sabbath*, Dedicated to the late Arch-Bishop of Canterbury *VVilliam Laud*, tell us.

First, That it is necessary, not only for the Learned, but also for the weak and inferiour sort of People, to know to a minute when the Lords-day or Sabbath doth begin, and when it doth end, and that for two special reasons. The one is for the Peace and quiet of their Consciences, which else would be wounded and disquieted. The other is, for that unless the very day and the whole day be kept to a minute, all the duties done on that day are lost. His words words are these.

(b) *Ironf. 7. Quest. pag. 2.*

It is necessary to inquire of the dimensions of this day, of what duration and continuance of time it must be (b). Amongst those things which disquiet and perplex the Consciences of the weak, concerning the Lords day, this is not the least, where it is to begin,



begin, and how long it lasteth. For God requiring of us perfect and intire obedience, without diminution or defalcation; unless every minute of time, which the Lord requirerth of us as his tribute and homage, be duly tendered to him; our whole labour bestowed upon the parts and pieces of the day is not regarded (a). It is also that which concerns the most sort of our inferiour People to be satisfied in, lest the Commandment requiring one thing, their imployments another they many times wound their Consciences, and rob themselves of that Peace, which otherwise they might enjoy (b).

(a) Pag. 126.

(b) Pag. 127.

2ly, That God might have his due tribute, and the weak (if they will) may keep their Consciences quiet in observing the true and full time of the Sabbath, he setteth down the precise day of the Sabbath (as he conceiveth) and the exact time to a minute when the Sabbath-day is to begin. As for the day, he tells us that the Sabbath-day, must be precisely the day of Gods Rest; Thus,

*As soon as God had ended his Work, he ordained and appointed, that the seventh day, the day of his own Rest, (else he will not conceive that it can be the seventh day) should be that on which the Church should rest (c) Unless we rest that very seventh day in which*

(c) Page 21.

*God Rested, we no more resemble his Rest, than a man that hath a Ladder resembles Jacob that had a Vision of a Ladder (d).*

(d) Page 90.

As for the exact time when the Sabbath is to begin and end, he tells us, that the very minute in which the Sun is in the Horizon at his rising, is the true beginning of the day, and he proveth that it must so be, for that when the fourth day at the Creation began, the Sun was then in the Horizon at his rising, so that any of the inferior sort of People, he before spake of, may by looking in his Almanack, tell to a minute (if Mr. Ironsides rule fail him not) at any time throughout all the year, and in any place throughout the World, when the fourth day of the Creation, and the very day of Gods Rest, and so consequently when the Sabbath beginneth. These are his words.

*If the natural day be measured by the Revolution of the Sun, as all confess, sure it is that untill the Sun begin his course, the day cannot begin. At what time now did the Sun set forth, upon the fourth day at the Creation? Common reason will say, when he first appeared in the Horizon. The rising therefore of the Sun in the Horizon, must needs be the first Period of the Natural day (e).*

(e) Irons. 7.

Quist. page 12. 3.

3ly, He tells us that the Jews Sabbath-day was the day of Gods Rest; and the same with that which God blessed and sanctified, making no difference between all these three. His words are these.

*That particular Sabbath-day given unto the Jews, even the day of Gods Rest, is not a Sabbath, but the Sabbath, even that which God sanctified. The Sabbath must be the same with the seventh, or else there is no tolerable sense or congruity in that Law. (f) Whereas he saith the same*

(f) Page 70.

same with the seventh, he meaneth by the seventh, the seventh day from the Creation, even the very day of Gods Rest; which he proved to begin at the rising of the Sun like as the fourth day did.

Now whereas some may, and that not without just cause, doubt how the day of Gods Rest which began at Sun-rising (as he saith) and the *Jews* Sabbath, which ever began at the setting of the Sun wherefoever they dwelt, could be one and the same day. Sith that they, as well in respect of their beginnings, as also in respect of their endings are Heavenly wide the one from the other: even as far as the Sun-rising is distant from Sun-setting; between both which there must be half a days difference. And so the day of Gods Rest must begin either at Sun-rising before the *Jews* Sabbath day began, or at the Sun-rising after. If at the Sun-rising before, that is, on the Friday morning; then the *Turks* Sabbath (so Doctor Heylin (a) calleth it) may more truly be called the day of Gods Rest, than that of the *Jews*: But if at the Sun-rising after; then our *Christian* Sabbath-day ever began on the day of Gods Rest, the which the *Jews* Sabbath never did.

For the wiping off this, and all such doubts, Mr. Ironside tells us both at what time, and also by what means the day of Gods Rest and the *Jews* Sabbath was made to be one and the same day; which were always two before. His words are.

*When God Commanded the Jews their Sabbaths from evening or evening, the order of the Natural day was inverted by him; not so much looking to the number of four and twenty hours, as to the time of Israels deliverance out of Egypt, which began when the Passover was eaten at Even (b), &c.*

(b) Iron. p. 138.

His meaning in these his Words may be conceived to be this: When God Commanded the *Jews*, after their coming out of *Egypt*, to keep their Sabbath on the Saturday, and to begin the same at the Sun-setting of the day before-going, that is, on Friday at the setting of the Sun, God miraculously at an instant turned the East into the West, and so the place of Sun-rising came unto the place of Sun-setting so close, as they kissed each other, as he saith, *the end of one contiguum is the beginning of the other (c).*

(c) Iron. p. 138. If such should not be his meaning; it is not to be conceived how he should make Sun-rising, and Sun-setting, or the day of Gods Rest, which he saith, began at Sun-rising, and the *Jews* Sabbath, which began at Sun-setting, to be one and the same.

Fourthly, and lastly; He tells us that the observation of the Sabbath is abrogated; this error is strong with him, because the *Jews* Sabbath-day is abrogated; he thinking no difference to be made between the *Jews* Sabbath-day, and the Sabbath day here in this Law Commanded to be kept Holy; whereas they differ, as doth the *species* from its *Genus*. And from hence he inferreth that it wholly resteth in the power of the Church, and Magistrates to appoint the time for Gods publick Worship. His words are these.

*The observation of that Sabbath which is pretended to have been Commanded Adam in Paradise, is abrogated by Christ, as he is the Messiah, even that day on which God Rested, and which he Sanctified (a). (a) Iron-pa-12. The Letter of the Law of Moses being wholly Ceremonial, it must be, that the determinate time of Cessation from Works, together with the manner, in regard of the strictness thereof is wholly left to the power, and wisdom of the Church, and Magistrate (b). (b) pag. 225.*

Now if any reasonable man will weigh these tenets of Mr. Ironside, he may plainly perceive that they, and every of them do flow from the supposal of the Earths plainness. If this be true, so must the other: and if false, then so must all, and every of the other be false also: they all either stand, or fall together: and so will their contraries also, issuing from the Earths roundness. For,

*Let it be granted that the Earth is plain, all these following will be true and not otherwise.*

1. There is but one Horizon to all Nations and places.

2. The Sun was in the Horizon at his rising, when on the fourth day of the Creation he first appeared, and began his course for that day.

3. The rising of the Sun in the Horizon, was the first period of the fourth day, and of the seventh day, the day of Gods Rest.

4. Men who can tell exactly, when it is Sun-rising with them, may tell to a minute when the day of Gods Rest doth begin with them in any place.

5. Every week-day is the same day in all places, all having the same Sun-rising.

*Let it be granted that the Earth is round, all these following will be true, and not otherwise.*

1. Every Nation and place have a several Horizon differing from other.

2. The Sun when he first appeared, was directly over some part of the Earth or other, and shone most gloriously on half the Earth; making it to be noon then in the place under him, and in all places of the same Meridian. The Sun cannot properly be said to be then in the Horizon, unless it be meant to some particular place or other; as in the Horizon to London &c.

3. The first period of the fourth day, and so of the day of Gods Rest, was noon in some places, and one, two, three, &c. of the Clock in the afternoon in some, and eight, nine, ten, &c. of the Clock in the forenoon in some other places.

4. The wisest man on Earth cannot tell, either at York, or at Rome, or at any other place, the just time when the day of Gods rest did or doth begin, within eleven hours of our day.

5. As People are distant in place, so have they different Horizons, and as their Horizons differ, so do their week-days from being the very same.

6. The

6. The seventh day, even the day of Gods Rest, is the seventh day of the week with all People, as well in *Dublin, Salisbury, Jerusalem, Virginia, Japan*, as in all other places, all having the same Horizon. Though the day of the coming of the Son of Man in Glory be unknown, and likewise the hour, whether at midnight, or at the Cock-crowing, or at the day-dawning; yet if it shall be on the Saturday with some, it shall be on the Saturday with all; and if it be at midnight with some, it shall be at midnight with all; or if at the Cock-crowing or at the day-dawning with some, then so shall it be with all.

7. As the seventh day from the Creation, even the day of Gods Rest, is the Saturday, that is, the seventh day of the week with all People, so be all the six days of the Creation, the same with the six days of the week with all People.

8. The seventh day which God blessed and sanctified, and commanded in this Law to be kept Holy, was the very day of Gods Rest, which (after God had inverted the day, turning morning into evening) came to be the same day with the *Jews* Sabbath where ever they dwelt; and began at Sun-setting in all places wherever the *Jews* abode, as in *Arabia Jerusalem, Babylon, Room, Spain, Opbyr*, and in all other places, where the *Jews* had never any abiding place; for all places having one and the same Horizon, must have their day to be one and the same, and to begin at one and the same time.

6. The day of Gods Rest, which is the seventh day from the Creation, is the same Universal day with all People, but it cannot be the same day of the week with all People. If the day of Gods Rest be Saturday with some, it must needs be Friday or Sunday with some other People. So likewise the time of Christs coming to Judge the World, if it be on the Saturday with some, it will not be on the Saturday with all, but on the Sunday or Friday with some others, also if it be at mid-night with some, it shall be at Cock-crowing with other some, and at day-dawning with some others, but it will not be at mid-night with all: nor at Cock-crowing, nor at day-dawning with all.

7. As the day of Gods Rest cannot be the Saturday, nor the seventh day of the week with all People: so cannot the six days of the Creation, be the same with the six days of the week with all People.

8. The seventh day which God Blessed and Sanctified, and Commanded in this Law to be kept holy, was not the day of Gods Rest. For this cannot any where be known when it beginneth or endeth, and if it should be known, yet all Gods People in all places could not keep the same, though they had never fallen by *Adam*. And whether there was or was not an inversion of the day made as aforesaid, yet the day of Gods Rest could not be the same day with the *Jews* Sabbath: for this they did or might keep from Sun-setting to Sun-setting, in *Arabia, Jerusalem, Babylon Rome, Spain, Opbyr*, and in all other places of their abode; but the day of Gods Rest they did not, nor possibly could they keep the same from Sun-setting to sun-setting, in all places where any of them had their abode, unless the surface of the Earth had been plaid, and



9. The *Jews* had not rested on the seventh day according to Gods example, had they not rested on that very seventh day on which God Rested.

10. The *Jews* Sabbath day, being the day of Gods Rest, and the day which God appointed by this Law to be kept Holy, is wholly abolished, and abrogated by the coming of the Messias, and no other day is commanded by the Lord instead thereof, therefore it now resteth in the power of the Church and Magistrates to appoint what day they please for Gods publick Worship.

If the Earth be plain, all and every one of the ten before-going are true; but if round they must be all false.

9. The *Jews* neither did, nor could keep that very seventh day on which God Rested, in all places, as hath been shewed. But as we according to Gods example, work six days, and rest the seventh, so did they. As the Sunday with *Christians* was ever the day following their six days of labour, so was the Saturday with the *Jews*.

10. The *Jews* Sabbath-day was not the day of Gods Rest, as hath been shewed. Neither as it was the Saturday, their seventh from their first gathering Quails and Manna: Nor as it began at the setting of the Sun, was it directly by this Law Commanded to any. In these respects it was Ceremonial and abolished. That which is expressed in this Commandment, they and all else are still bound to; which is, that having wrought the six days of labour, they rest on the seventh day according to Gods example, and keep it holy to the Lord. From this neither they nor any else living is freed. It is Gods Law, it will be great impiety, and intrenching into the Prerogative of the most high God, for any Persons whatsoever, and under any pretence soever, to seek the alteration or change hereof: or to set and appoint any other day for Gods publick Worship, in the stead of that which he himself hath set and appointed.

If the Earth be round, all and every one of the ten beforegoing are true; but if plain, they all must needs be false.

I Having now shewed the Opinion of the most concerning weeks, and the ground from whence that and many other errors sprang, among which this is none of the least; *That the day of Gods rest, the precise seventh day from the beginning of the Creation, was the seventh day, which God Commanded his Church in this Law to keep Holy,* as if the seventh day which God Blessed

and Sanctified, and commanded us in this Law should not relate to the six days labour of the week in use with men where they live, but to the six first days of the Creation, and so should be with People wherever they dwell, the very day of Gods Rest; from whence all our many and great contentions about the Sabbath have been raised and fostered: I will in the next shew what weeks are.

## CHAP. XII.

*What a Week is.*

*The Seventh day of the Week is the Lords day.*

**A** Week is the space of time made by seven whole days without intermission.

By seven days, I mean seven such days as are all of one and the same kind. If any of them be Horizontal days, they are all to be Horizontal days, such as were the seven days of the Week with the *Jews*. And if any be Meridional, they are all to be Meridional days, as are the days of the week with *Christians*. The *Jews* Sabbath, or seventh day was from Sun-setting to Sun-setting; therefore so should the six days of their week be also. The six days of our week are from mid-night to mid-night, and therefore the seventh is not to be from Sun-setting to Sun setting, but from mid-night to mid-night also. The seventh day must relate to the six days before-going. The seventh day, which was the day of Gods Rest, cannot relate to the six days of work with any People: Nor can the seventh day of the week with any People relate to the six days of Gods Work at the Creation; these were not of the same kind of days with the week-days that now are, or at any time heretofore have been, or can be in use with men, as I have already fully proved. See Chap. 5.

That seven whole days without intermission from any time, as from Sunday to Sunday, or from Saturday to Saturday, or from Munday to Munday is a week may appear.

First, From the several names and appellations by which a week is called with People of several Tongues and Languages. Our Antient *Saxons*, and we from them call it Sennight; and two such weeks fortnight; that is, seven nights, and fourteen nights. The Romans called it *Septimana*; that is, seven mornings, taking the morning for the whole day, as the *Saxons* did the night. With the *Greeks* it was called *ἑβδομάς*, which is defined to be *Intervallum septem dierum*: That is, seven day. The *Hebrews* called a week not seven nights, as the *Saxons* did, nor seven mornings, as the *Romans* did, but as the *Greeks* did שבעה ימים seven days, or שבע that is, a seveny of days.

Secondly, Frequently in Holy Scripture, seven days from any set time is counted

counted a week. *Laban bade Jacob fulfill her week: Gen. 29. 27.* meaning the seven days of *Leas* Marriage; Such was the usual time for Marriage-feasts in those days. *Judg. 14. 10, 12.* If a Woman was at any time delivered of a Man-child she was to be unclean seven days; or a week: but if she was delivered of a Maid-child, *Lev. 12. 2, 5.* she was to be unclean שבועי, that is, two weeks: And so is it in our last Translation. The Lord appointed the *Jews* to count for their feast of *Pentecost* called their feast of Weeks, thus; *On the morrow after the First-day of the Passover* (which never fell on the same day of the week two years together) shalt thou number unto thee seven weeks, *Levit. 23. 11, 15, 16. Deut. 16. 9.* So that it is evident, that these their weeks for meting out unto them their Feast of *Pentecost*, began from different times, or days of their Sabbatical week.

Thirdly, seven days so succeeding each other, as that their boundary be the *seventh day*, every indifferent man will grant to be a week. But such may be from any set time, or day. Such were the seven days of unleavened bread: they began sometimes on Monday, and sometimes on Tuesday, and sometimes on other days, and never two years together on one and the same day of the *Jews* Sabbatical week. Yet were those seven days a week with them, even their week of Sweet Bread; the boundary whereof was the *seventh day*. *Lev. 23. 8. Deut. 16. 8. Exod. 12. 16.* There is no difference made either in respect of Letters, Vowels, or Accents between the *seventh day* of the week of Sweet Bread before-said, and the seventh day of their Sabbatical week, which with them was the Sabbath-day of the Lord. The like is to be said of the weeks appointed to their Priests for their judgment in the case of Leprosie, *Lev. 13. 5. 27.* And of the weeks of *Daniels* mourning, *Dan. 10. 2, 3.* By all which it is clear that a week is seven days succeeding each other from any set time, or day: and that if the first day thereof be known, the seventh day of the same will be known also.

Next, We are to know what the seventh day of the week is, being the day here in this Law commanded to be kept Holy.

There is much difference between a seventh day and the seventh day. Every day of a week is a seventh day; but only the boundary thereof is the seventh day of that week. In like manner, there is much difference between the seventh day of a week, and the seventh day of the week. The seventh day from the birth of a Child is the seventh day of a week, and the boundary thereof; then was the Child a week Old. The last day of the week of unleavened-bread was the seventh day of a week; and so was the seventh day appointed to the Priest in the case of Leprosie, as before was shewed; but it was not the seventh day of the week, of the week whose boundary is Sacred, and Commanded to be kept Holy. This week is the week *שבועה קדשה*, it hath some excellency in it, which other weeks have not: and that in respect of its Use, Constancy and Universality.

First, It is more excellent than other weeks, in regard of its excellent use; which is to measure out to men, what days are common, and what are Sacred:

which are their six days in which they may work, & which is the Lords day in which they may not work; according to the Lords own standard held out unto us in this Law. *Six days shalt thou labour &c. But the seventh day is the Sabbath of the Lord thy God, &c.* God by this Law tyeth no Nation to a set hour, or time when to begin their week: nor by what names they should call the days of their week. But he tyeth all Nations that at what time so ever they begin the week, they work not on the seventh day, but Sanctifie it: It is the Lords. All other weeks are for use inferiour to this. Other weeks may for to shew the just time for payments of monies, weekly or monthly billeting of Souldiers, taking of journeys, and for a thousand other reckonings in Civil affairs, but all inferiour in use unto this.

Secondly, Other weeks are more inconstant than this, they vary in one and the same place, or else continue but a short time. The weeks of Sweet Bread varied every year with the *Jews*, like as their Passover did, which never fell on the same week-day two years together, but were as unconstant as the Moon. Weeks for payments of moneys, billeting Souldiers, &c. are of short continuance. Of those that do use them, seldom or never do all of the same City or Town begin them at the same time; Whereas weeks in use for pointing out the seventh day Sacred are constant.

Thirdly, Other weeks are not generally in use with all. All do not billet by the week, nor pay, nor receive wages by the week, neither do men generally make their reckonings and Accounts by weeks. But weeks for measuring out the six days of labour, and the seventh day Sacred, have been in use with all People and Nations of any note and fame, not only with *Christians* and *Jews*, but also with *Turks* and *Heathen* Nations. Though the week was not the same with them all, and therefore their seventh day Sacred could not be the same with all; yet all had seven days to the week, and all had the seventh day of their week Sacred. The *Turks* seventh Sacred day with them called *Algama* is on our *Friday*, because on that day *Mabumet* fled from *Mecha* to *Jethrib* (a). The *Jews* kept their seventh Sacred day on our *Saturday*, beginning the same on *Friday* at the setting of the Sun, because at that time the *Israelites* first began their six days of gathering Quails and sustenance; as may appear in *Exod.* 16. And because at that time of the day their deliverance out of *Egypt* was assured and Sealed unto them, *Deut.* 6. 6. and also for the Lord Commanded them to do so, *Lew.* 23. 32. And *Christians* keep their seventh day Sacred on the Sunday, beginning the same with the morning; chiefly for that our Lord and Saviour at *Jerusalem* made his glorious Resurrection on the Sunday morning. The *Gentiles* also had the Sunday for their seventh Sacred day, though they kept it Sacred in honour of the Sun, of which I shall say more anon. See chap. 15. In these respects this week may truly be said to be more excellent than all other, and the boundary thereof to be not only the seventh day of a week, but the seventh day of the week.



## CHAP. XIII.

*The Antiquity of Weeks proved.*

THE Antiquity of weeks may be gathered.

First, From that it hath been the general practice of most Nations, to have just seven days to the week: and every particular day of the week to bear the name of the same Heathenish God, or Planet with them all; even with those Nations between whom there was no commerce or traffick; and were unknown the one to the other. How can it be conceived, that many Nations should have neither more nor less than seven days to the week, and to have the day of the Sun to be Sunday with them all, and the day of the Moon to be Monday with all, and so every week-day to be the same with them all, (except with the *Jews* and *Turks*, who only as far as I can read of, altered their week, the *Jew* beginning the same on the Sunday, and the *Turk* on the Saturday, for the reasons before given) had not their Ancestors (before ever they were dispersed, far from the Land of *Shinar* and *Assyria*) under the *Assyrian* Monarchy, in the time the Planets were held the Gods of the World, so counted the week, and called every week-day by the name of the same Planet, as now generally we do.

They who shall be alive in *America* three hundred years hence, and see there so many Notions of different Tongues, and all to have just seven days to the week, and all to have Sunday for their seventh Sacred day and call every of their other week-days alike, will they not say or conceive that this could never have so happened, had not their Ancestors in *Europe* observed weeks, and had just so many days to the week, and call every day of the week by the same names before ever they removed thence, and were dispersed into so many and various Plantations in *America*? The like may we well conceive of the Antient *Saxons*, *Romans*, *Egyptians*, and other Antient Nations, that it could never so have happened, that every of them should have weeks, and just seven days to the week, and every week-day to be called by the name of the same Planet with them all, had not their Ancestors under the *Assyrian* Monarchs, who first set up the Idolatry of Worshipping the Planets, observed seven days to the week, and called the week-days by the same names of the Planets, before they came to be Planted abroad in several Nations.

Secondly, *Adam* at first had no other measure to mete out his Age and time, but days and weeks. These he had from the Lord's Standard, who having wrought six days and rested the seventh, did Sanctifie the seventh day. *Adam* knew all Creatures at the first sight of them, and gave names to the Creatures suitable to their Natures. He knew them to be not Eternal, nor a year old, and therefore might as well know their Age to a day. When the Lord brought *Eve* unto him he knew her by sight. He knew she was not three days, nor a day Old. He knew that she was made of him, and on the same sixth day.

day in which he himself was made; and that the Lord on the next day rested from his Works of Creation. By this Pattern and Standard of the Lord, he might mete out time by weeks before he could have any Experimental knowledge of months and years, which were afterward in time gotten by observation of the course of the Sun and Moon. And we find, that in Antient times there was much difference and variation in the count of years and months with People: Some had but three months, some ten, the *Jews* had sometimes twelve, and sometimes thirteen months to the year. Their months did also much differ for length, but never was the week counted to be more or less than seven days with any People.

Thirdly, From the Testimony of sundry Learned and Pious Writers, *Chrysostome* thus, *Jam hinc ab initio doctrinam hanc nobis insinuat Deus, erudiens in circulo hebdomadae diem unum integrum segregandum, & reponendum ad spirituales operationem (a).*

(a) *Christ Homil. 10. in Gen.*

*Aug. Steuchius* on *Gen.* speaking of the seventh day, affirmeth it to be *in omni ætate inter omnes Gentes, venerabilis & sacer.*

*Beda* in his *Hexameron* testifieth that the rest of the seventh day *semper celebrari solebat.*

They who compiled the Book of Homilies, tell us, *That it is according to the Law of Nature to have a time, as one day in the week, wherein we ought to rest from our Lawful works (b).*

(b) *Hom. for the time of Prayer.*  
(c) *Heyl. part. 1. page 5.*

*Mercer* commended by *Dr. Heylin* for a Learned Protestant (c), is of opinion, that the first Fathers being taught of God, keep the seventh day Holy.

*Philo Judæus* also maketh this challenge, *Quis sacrum illum diem per singulas hebdomadas recurrentem non honorat (d).*

(d) *Poil. de vita Mos. l. 2.*

*Josephus* to the same purpose, *Neque est ulla Civitas Græcorum aut Barbarorum: neque ulla gens ad quam septimi diei, in quo vacamus, consuetudo minimè perveneris (e)?*

(e) *Jos. Cont. App. l. 2.*

Fourthly, From the Testimony of Antient *Heathen* Poets such as *Homer, Hesiod, Callimachus* and *Linus*, who have spoken very Laudably of the Creation of the seventh day (f). This knowledge of the Creation, and of the seventh day, and consequently of the count of days by sevens or weeks, they could not have but by Tradition, or from the Books of *Moses*. From the Books of *Moses* doubtless they had it not, for they were not Extant in the Greek Tongue, until *Prologie* prevailed to get seventy two Seniors of the *Jews* to turn them into Greek, which was many hundred of years after *Homer*. While as the Kingdoms of *Israel* and *Judab* flourished, the *Gentiles* could never get the least parcel of Sacred Scripture. The *Jews* counted it to be an high Prophanation of the Books of *Moses*, if they were any ways Communicated to the *Heathen*. *John Gregory* plentifully sheweth and proveth, that before this interpretation was made by the said 72 Seniors, the *Heathen* had no light from the

(f) *Clem. Alex. Strom. l. 5.*

the Books of *Moses* (a). If it should be supposed that the Poets got the knowledge of the seventh day from the Books of *Moses*, then must it be the *Jews* Saturday-Sabbath which they spake so Laudably of; but they knew that to be an Holy day with them no Antienter than *Moses*. *Septimum diem more Gentis Sabbatum appellatum in omne ævum jejuniis sacravit* *Moses*; *The seventh day with that Nation called the Sabbath* *Moses made a perpetual Holy day*, saith *Trogius* (a); for which supposed Innovation brought in by *Moses*, the *Heathen* generally envied them, and their Poets wrote very disgracefully of them about their Sabbath-day. It was not then from *Moses*, but by Tradition, that they had the knowledge of the Creation and of the seventh day.

(a) *Jo. Greg. discourse of the seventh, &c.*

(b) *Trog. l. 35.*

Fifthly, *Gomarus*, who with all his might opposed the Morality of the Sabbath day, doth yet acknowledge, that *Adam*, *Methuselah*, *Sem* and *Abraham*, had knowledge of the Creation and of the seventh day (c); And why not *Moses* also, and thousands beside them? *Moses* indeed had a full knowledge by Divine Revelation, and infallible Inspiration by the Holy Ghost, which guided him in the Historical Relation of the Creation of all things and of the day of Gods Rest, as well as of other things related in his Books, yet questionless he had some general knowledge by Tradition of most things he wrote of, as they were delivered from Father to Son unto his days. It would have been a very wild conceit of *Gomarus* to think, when he wrote that the knowledge of the Creation and of the seventh day, came from *Adam* to *Methuselah*, and from him to *Sem*, and from *Sem* to *Abraham*, that the knowledge thereof was intailed to the Heirs Male, or to some Persons in a lineal descent from *Noah* to *Abraham*, and not to others also. Incredible is it, that *Noah* should teach the knowledge thereof to *Sem* only, and not to *Cham* and *Japhet* too; and that *Sem* should reveal the same to *Arphaxad* only, keeping it as a secret from all other his Sons and Daughters: and that *Arphaxad* should do the like unto *Sala*, and he to *Heber*, and he to *Peleg*, and he to *Ren*, and he to *Serug*, and he to *Nahor*, and he to *Terah*, and he to *Abraham*: and that none of them should impart that knowledge to any other of their Sons and Daughters: and that the remembrance, as well of the seventh day, as of the Creation, was wholly extinct with *Abraham*. Without all peradventure *Cham* and *Japhet*, and their Posterities had and retained the knowledge thereof for many generations; some of them to the days of the before-named Poets, and long after too. *Orpheus*, *Eschylus*, *Aratus*, *Pindarus*, *Epicarmus*, and others mentioned by *Clemens*, could else never have spoken so truly of *Jehovah*, (whom they called *Jove*,) as he relateth them to have done (d).

(c) *Gomar. de Sab. p. 113.*

(a) *Clem. Alex. Strom. l. 5.*

Sixthly, From the Testimony of those who have been the chief Writers against the Sabbath.

1. Mr. *Ironside* professeth that he maketh no question, but that the *Heathen* who never heard of a seventh-day Sabbath, have weeks as well as months and

(a) *Ironf. ch. 4.* and years (a). But he thinks they had the knowledge hereof by the subdivision of months, as if knowing most of our months to consist of one and thirty days, by subdividing them there must be just seven, rather than eight days to the week. And a little after, *It is true*, saith he, that *Clemens Alexandrinus brings many Authorities out of Homer, Hesiod and Callimachus, to prove that the very Heavens knew that the seventh day was to be kept holy* (b); which they could (b) *Ironf. ch. 9.* not know or do without the observation of weeks, but herein he holds them to be Thieves of Holy things, having stolt this light out of *Moses* writings, which they had Translated: Whereas the Heavens had not *Moses* books Translated, hundreds of years after *Homer*, as I before shewed; concerning which I refer the Reader to that Learned Discourse of *John Gregory* of the seventy Interpreters.

2. Dr. Heylin in his History of the Sabbath, and in the second part, tells us, *That Christians of the first Ages called the days of the week according as they found the time divided, and that we retain those names amongst us (whereas some are become offended) which were commended to us by our Ancestors, and to them by theirs* (c) He sheweth out of *Polydore Virgil*, that Pope

(c) *Henl. Part. 2. page 51.* Sylvester hating the name and memory of the Gentile Gods, (by whose names they called the week-days gave order that the days should be called by the name of *Feriae*, and the distinction to be made by *Prima feria*, *Secunda feria*, &c. And out of *Honorius Augustodunensis*, that the Hebrews call their days, (he meaneth their week-days) the first of the Sabbath, &c. The Pagans thus; The day of the Sun, the day of the Moon, &c. And Christians thus; The Lords day, *Feria Prima*, &c. (d). He

(d) *Page 62.* saith further, *That they are more nice than wise, who out of a desire to have all things new, would have new names for every day (of the week he meaneth) or call them as sometimes they were, The first day of the week, the second day of the week, &c. and all for fear lest it be thought that we do still adore those Gods whom the Gentiles worshipped. St Augustine as it seems, had met with some this way affected, and thus disputes the Case with Faustus Manichæus. The Gentiles (saith the Father) gave unto every day of the week the name of one or other of their Gods: and so they did also unto every month. If then we keep the name of March and not think of Mars, why may we not preserve the day of Saturn and not think of Saturn? Dr. Heylin addeth, Why may we then not keep the name of Sunday, and not think of Phœbus or Apollo, or by what other name severer the old Poets call him* (e).

(e) *Heyl part 2. Page 63.* 3. Dr. Francis White, late Bishop of Ely, who hath also written against the Morality of the Sabbath, doth yet acknowledge one day in seven for Gods Worship, to be most agreeable to reason (f) which presupposeth weeks to be from the beginning unless men were then void of reason.

(f) *Dr. White de Sab. pag. 90. 107, 151.* 4. *Gomarus* also, who hath stoutly written against the Sabbath, doth confess that *Metuselah, Sem and Abraham*, retained the knowledge



knowledge of the Creation, and of the seventh day (a), though he will at no hand grant that they keep it holy, yet their retaining the memory and knowledge of the seventh day, proveth them to have observation of weeks.

(a) Gomar. de Sab. p. 113.

Seventhly, they who compiled the book of Homilies, tell us, *That it is according to the Law of Nature to have a time, as one day in the week, wherein we ought to rest from our lawful works* (b); but this could never be done without the observation of weeks.

(b) Hom. for the time of Prayer.

Lastly, Dr. Twisse sheweth and proveth, that the distinction of time by weeks, was observed by the *Gentiles* from all Antiquity, and confirmeth the same out of many Learned Writers, to whose book of the Morality of the fourth Commandment I refer the Reader, and therein chiefly to these pages, 12, 13, 15, 59, 60, 63, 77, 78, 151, 152, 153, 189, 199, 200, 208. to 214. As also to *Riverius, de Origine Sabbati*, and therein chiefly to the pages, 15, 16, 63, 64, 65, 66. to 81.

## CHAP. XIV.

### *Objection against Antiquity of Weeks answered. The hourly Government of the Planets is feigned.*

There may be many who have published abroad to the World, that there is a certain hourly Rule or Government which the Planets have given them of the Creator, by which every of them successively, and in a vicissitude, doth govern his hour according to this common distich,

*Cynthia, Mercurius, Venus, & Sol, Mars, Jove, Satur,  
Ordine retrogrado sibi quis vendicat horam.*

Hence they say, that untill this hourly Government was by skilful Astronomers found out and known, the *Gentiles* had no weeks, and having no weeks they could not have the seventh-day Sacred; supposing none before this to have week but the *Jews* only, and therefore none but they to have a Sabbath-day.

Among many other Dr. Heylin was of this opinion, who from hence doth argue the Sabbath-day not to be moral, being not observed or known but by the *Jews* only. He would have us take it for granted, that no Nation without the knowledge of Astrology, (the *Jews* excepted) whereby men came first to know the Planets hourly Government, and so consequently what Planet governed the first hour in every day, could have weeks, or call the week-days by the names of the Planets. *The Gentiles* (saith he) following the motion of the Planets, gave to each day the name of that particular Planet, by which the first hour of the day was governed as their Astrologers had taught them (c). And he assumeth that Astrologers found

(c) Heyl. par. 2. pag. 61.

out this knowledge of the Planetary government but in latter times. All the *Chaldean* Astrologers, all the *Magicians* among the *Persians* he held to be ignorant herein, and therefore during the *Assyrian* and *Persian* Monarchy weeks not to be in use. Yea he tells us farther that neither the *Greeks*, nor *Romans* when they were in their greatest flourish for Arts and Empire, had weeks, because they had not as then gotten this supposed excellency of Astrology, to know by the motions of the Planets, what Planet governed the

(c) *Hyl part*  
1. page 84.

first hour in every day (a). Though the Planets had (as some say) this orderly and hourly government, even from the day of their Creation; Yet the Dr. holds that neither *Plato*, nor *Pythagoras*, nor any of the famous Astronomers before *Eudoxus*, had gotten this excellency. First, saith he, the *Greeks* learnt the motions of the Planets of *Eudoxus*, and therefore could not know the week before. He doth grant that they might have great Astrologers among them, and yet be Ignorant of this hourly government of the Planets, whereby they constantly point out the week and the days of the week. For he saith of the *Romans*, that they were well enough acquainted with the Planets in their later times; Yet they divided not their Calendar into weeks till near about the time of *Dionisius Exiguus*, who lived about the year of Christ 520 (b). But he holds that

(b) *Hyl part. 1.*  
page 84.

they (being ignorant of the Scriptures) could not have weeks before they had gotten this knowledge by the motions of the Planets. And from hence concludeth, that the *Chaldees*, *Persians*, *Greeks* and *Romans*, all the four great Monarchies did observe no Sabbaths, because they did observe no weeks.

In answer hereunto I say, that if it be true which the Doctor would, that without the Holy Scripture, weeks could not be known but by the knowledge of the said hourly government of the Planets; and that this government of the Planets was not found till the *Egyptians* of late times, and *Eudoxus* from them had gotten the knowledge thereof; it must needs be confessed, not only what the Doctor thence inferreth, that all the four great Monarchies did observe no Sabbath, because they did observe no weeks. But that the *Patriarchs* before the Flood, and all Nations, and People whatsoever (the *Jews* only excepted) were without a Sabbath-day, and could not have the seventh-day Sacred with any of them, till about the time of *Eudoxus*, who was *Plato's* Schollar, because they neither had nor could have weeks before.

But for answer in plain terms: It is very untrue what the Dr. alledgeth. There was never any such hourly government of the Planets found out, but feigned. Neither had the week-days their names first from the Planets governing the first hour of the day. Both which I will clear and make apparent.

Touching the former; There is no such hourly government found out in deed and truth; but there hath such an one feigned to be; and that upon a new order, or situation of the Planets made by Astronomers in later times.

For in ancient times the Moon was held to be the lowest Planet, and the Sun to be next unto her, and all the other five Planets to be above the Sun. This was the order of the Planets generally in Antient times by Astronomers<sup>(a)</sup>, excepting very few, as *Aristarchus*, *Samius*, and two or three other whom *Copernicus* follow'd making the Sun to be below them all; but afterward, about *Eudoxus* time, or not long after, Astronomers partly by the Aspects and Parallaxes of the Planets, and partly by the difference of the time, in which they finished their courses, found out a new order and situation of them; making the Sun to be the middle Planet, three to be above him, and three below him; according to this common Versicle,

(a) *Macrobius* in *Sonn. Scip. l. 1. cap. 19. Vnde. brev. de Dier. Nat. l. 2. Clav. de Spha. p. 57.*

Post SIM SUM sequitur ultima Luna subest.

This new-found order of the Planets set many Wits to the grinding-stone a sharpening, to bring forth some rare inventions in Laud of the Planets new situation. Two whereof, that were more remarkable remain yet in memory. The one was that *Σάββατον*, which (as many say) was the ground of Musick<sup>(a)</sup>. Feigning the week-days to answer the supposed harmony of the Spheres; every fourth Planet in that order perpetually to sound out the name of the next succeeding day. The other was this hourly government before-said, first brought to light in *Egypt*, as is supposed; by which it will so fall out, that let every Planet be supposed to govern his hour successively according to this new order, it will so fall out that the Planet which shall come to rule the first hour of the next day, will be the very same whose name that day doth bear. Both these I confess, are very witty: but a meer fancy. And they, who urge from hence, that the Planets have such an hourly rule, and government given them by their Creator, by which every one in seven days doth constantly, and by course, Rule the first hour of a week-day, and that thereby men came to have seven days to the week, and to call the days of the week by the names of the Planets orderly, as they came to govern the first hour of the day, are meerly deluded. For had there been in truth such an hourly government given them, and had they exercised the same; then sure,

(b) *Macrobius*. *Clav. de Spha. l. 1. p. 84.*

First, *Adam* should have gotten this knowledge before all men. And then it would follow hence, that men had weeks from the beginning, even from this hourly Rule of the Planets: but indeed, *Adam* had better ground for weeks, than the Planets could afford; which was Gods working six days and resting the seventh:

2. If *Adam* had not known this rarity, or if he had known it, and would reveal it to none of his Children; Yet the Astrologers before the Flood would doubtless have found out the same: they were most excellent in the knowledge of Astrology, as *Josephus*, and many other in their Writings tell

us; they had such experiments in, and of their observations, which men in future times, living not the tenth of their days, could never attain unto. Doubtless had there been such a Rule indeed, they would have known it; and also written this rarity in those Pillars *Josephus* mentioneth (a), that future Ages might not be ignorant thereof. Surely those long-liv'd Astrologers deserved not to be of that name and fame, if ignorant of the said hourly government of the Planets, had there been any such Rule, or Government then in being.

3. If it be supposed, that none before the Flood were such excellent Astrologers; yet the *Chaldees*, whose Religion was in adoring the Host of Heaven, and in searching after the motions and effects of the Planets, who bestowed their whole time therein, even from their Childhood: who instructed their little Children in the knowledge of the Stars (b), as we teach Children the Catechism; these I say of all other since the Flood, should have been the finders out of this Rule and Government of the Planets had there been any such among them. A vanity is it to imagine, that such an excellency should be kept secret from the Creation during thousand of years, and not found out till late times, by some *Egyptians* of no Note or Name; whereas the discoverers thereof ( had there been such a thing indeed found out ) deserved to have their names Ingraven in Marble for their lasting memory to all succeeding Ages.

4. If this hourly Government be really true, then there can but one Planet govern the first hour of one and the same day, at one and the same place; and which shall give name to that day; if otherwise, then this hourly rule is not found, but feigned. Now we know, that one and the same day at one and the same place, may be *Friday*, *Saturday* and *Sunday* to several persons. I will clear this in Dr. *Heylins* own words.

Suppose (saith he) that a Turk, a Jew, and a Christian should dwell together at Jerusalem, whereof the one doth keep his Sabbath on the Friday, the other on the Saturday: and the third Sanctifieth the Sunday (a).

(c) *Heyl. part*  
1. page 48. ( he would not call Sunday our Sabbath, as he doth Friday the Turks Sabbath ) Then, that upon the Saturday the Turk begins his journey Westward, and the Christian Eastward: so as both of them compassing the World, do meet again in the same place: the Jew continuing where they left him. It will fall out, that the Turk by going Westward, having lost a day; and the Christian going Eastward, having got a day; one and the self same day will be a Friday to the Turk, a Saturday to the Jew, and a Sunday to the Christian. Sith then one and the same day came to be a Friday, a Saturday, and a Sunday unto these three by their Travel, there must be three several Planets to govern the first hour of that day; or else the Planets must by little and little have gotten and lost a whole course of governing, as the Travellers did by little and little gain and lose a whole day by their Travel; both which will shew this hourly rule of the Planets to be both vain and feigned.

Touching



Touching the latter, that week-days had not their names from the supposed hourly rule of the Planets, may from these reasons be gathered.

First, This hourly rule doth flow from the names of the week-days, and not the week-day names from it. Men must first know by what Planets name the day is called, before they can tell what Planet must govern the first hour thereof. For suppose the two Travellers before-said, the *Christian* and the *Turk*, had met at any place before they had ended their journey: it must be as Dr. *Heylin* hath demonstrated the like (a), Sunday then with the *Turk*, when it was but Saturday with the *Christian* (c) *Heyl par. 1. p. 46, 47, 48*. Now let the most skilful of Astrologer be demanded, what day it should be unto them both, either Saturday or Sunday? whether the *Sun* or *Saturn* ruled the first hour thereof? He will answer as the *Chaldees* did *Nebuchadnezzar*, *There is not a man upon the earth that can shew this matter*, Dan. 2. 10. Yea though the place where those Travellers met were made known also, yet would the question remain unresolvable, unless there be some line or other supposed, where the Planets should begin their Government, and from whence the Calculation is to be made: But in that supposal there is no certainty. Now if the said Travellers agree together, to have that day of their meeting to be Sunday, then any Astrologer will readily tell them, that the *Sun* was he that ruled the first hour thereof: or if they make it Saturday, then *Saturn* was he. First therefore the week-days must be known, before men can know the said planetary Rule and Government. I would not have any conceive, that by the Planetary Rule and Government, I should mean here that Government and Lordship, which the Planets are of old said to have in their own Home and Houses; it is the hourly Rule of the Planets, mentioned in the beginning of this Chapter that I mean. I confess my self to be but little skill'd in the one; but this he that hath but the use of a pair of Globes may demonstrate to be false, and to have no truth in it.

2. The *Germans* had weeks, and called the week-days by the names of their Gods whom they adored, which were the seven Planets, and this long before they came to have any knowledge of this hourly Rule of the Planets, which *Henricus Hassianus* got in *Paris*, and then after taught the same in *Vienna*: and that not yet four hundred years since. The Doctor saith, *That the Grecians had not weeks till Eudoxus had taught them this excellency in Astrology, which he brought from Egypt a little before; he might wish as much truth have said, that the Germans had not weeks, till Henricus Hassianus had taught this knowledge in Astrology, which he brought from Paris a little before.* There is the same reason in them both, but this is known to be far from truth. If any say that the *Germans* had learnt to have weeks, and to call the days of the week by the names of the Planets, since the said hourly Rule was found out, and that either from the *Romans* or *Grecians*, or from some other Nation with whom they lived, before they came to inhabit in *Germany*: as the *French*, the *English*, the *Dutch*, and other People

in *America* have weeke, and call the week days by the same names those Nations did, with whom their Ancestors lived before they came into *America*. My answer is, they are much mistaken; for *Germany* was a very Antient Kingdom, as *Theodore Bibliander*, and *Verstegan* also do acquaint us, *Tuifco*, who before he died was a King, and the first King of the *Germans* was born long before there was a Monarchy of the *Romans*, *Grecians* or *Persians* either. He was antienter than *Abraham*'s father. *Bibliander* thus writeth of him, *Tuifco, quem aliqui putant, &c.* *Tuifco, whom some think to be Aschenaz, the Nephew of Noah, erected the Kingdom of Sarmatia, and from whom the Dutch-men are called Teutshen.* *Tacitus* holdeth him to be the Son

of *Terra* or *Arezia*, *Noah*'s wife (a). *Mannus* who was *Tuifco*'s Son, and the second King of the *Germans*, was born not twenty years after *Abraham*. and *Wigwoner* their third

King was born before *Abraham* went out of *Ur*, a Town of the *Chaldees*, and therefore according to *Bibliander*, before the *Egyptians* had learnt *Astrology*. For it seems the *Egyptians* as well as other Nations, severing themselves from *Noah*'s Posterity, remaining about *Chaldea*, *Assyria*, and other parts of *Shinar*, busied themselves so about their new Plantation in *Egypt*, that they neglected and forgot *Astrology*, till *Abraham* came out of *Chaldea*, and went down into *Egypt*, where, as *Iosephus* saith, he taught *Astronomy* unto them, being ignorant thereof before (b). The

(b) *Ioseph. Antiq. Jud. l. 1. c. 15, 16. See chap. 9.*

*Germans* were a Nation and a Kingdom before *Eudoxus* knew what a Planet was. *Verstegan* also tells us, that the *Saxons* had in Antient times the seven Planets for their Gods, whom they called *Son*, *Mone*, *Tuifco*, &c. and also called the days of the

week by the names of those their Gods, before ever they had any Commerce with the *Grecians* or *Romans* either.

3. Week-days bear the names of the Planets, not from the said late invented hourly Rule, supposed to be given them by God, when he Created them, but as they were the *Heathens* Gods, and were orderly Worshipped and Adored by them. Thus the day we call Sunday, was by the *Heathen* anciently called the day of the Sun, because of all the Planets who were held to be the Lords and Governours of the World; he was that Lord and Governour which had special Worship done unto him on that day, and for that his Worship began with that days beginning, even at the Sun-rising (for at that time did the *Heathen* begin their Worship to the Sun, and to every of the rest of the Host of Heaven, as I have shewed before,) which was the first hour of the day with them; he hath been said and held, to begin his Lordship or Government on the beginning, or first hour of that day; and hence is it that that day was by the Antient *Heathen* called the day of the Sun; the like may be said of the other names of the week-days.

That the week-days were by the *Heathens* called by the names of the Planets, as they were the *Heathens* Gods adored by them, is evident, not only from the Testimonies of sundry Learned men, but also from Dr. *Heylins*

own Pen. He himself doth say as much, for ask this question of him, and he will tell you yea; and saith, *That they are more Nice than Wise, who out of a desire to have all things new, would have new names for every day, or call them as sometimes they were, the first day of the week, the second day of the week, & sic de cæteris; and all for fear lest it be thought that we do still adore those Gods, whom the Gentiles Worshipped* (a). Ask by whose Authority he proveth week-days to have their names from the Gods of the *Heathen*? He tells us by S. *Augustines*, and alledgeth these his words, *Deorum suorum nomina Gentes imposuerunt diebus istis, &c.* The *Gentiles* (saith the Father) gave to every day of the week the name of one or other of their Gods, &c. Ask him again why Pope *Sylvester* changed the names of the week-days, and would have no week-day to be called by the name of any of the Planets, but all to be called by the names of *Feria prima, Feria secunda, &c.* Was it, for that *Eudoxus* had learn't the aforesaid Government of the Planets, and so he, and other *Astrologers* after him taught this rarity in their Schools, whereby many (admit all) *Grecians* had weeks, and called the week-days by the names of the Planets, as their *Astronomers* taught them; and now the Pope fearing lest the *Romans* from the example of the *Greeks* should in time come to have weeks (for till that time, and after that too, untill the *Romans* had admitted *Christianity* throughout their Empire; Dr. *Heylin* saith they had no weeks (b) and should call the week-days by the names of the Planets, as the *Grecians* did? No sure, it was for that the *Gentiles* generally, as *Romans* and *Greeks*, did call the days of the week as they were taught from their Ancestors, and they from theirs, even by the names of their Gods which of Old they adored, who were the seven Planets; and for that *Christians* also generally (except *Jews*) did call them so in like manner, as their *Heathen* Ancestors did, even in the time when this Pope lived: which so displeased the said Pope, that in detestation of the memory of these *Heathen* Gods, he changed the names of the week-days, and decreed to have them called by the names of *Feria*. Dr. *Heylin* proving this, citeth *Polydore Virgil* for his authority, *Sylvester Romanus Pontifex ejus nominis primus, veneratorum deorum memoriam inabhorrens* (c), &c. *Sylvester* the first Pope of that name, bating the name, and memory of the Gentile Gods, gave order that the days should be called by the name of *Feria* (d), &c. Had the Planets such Power and Virtue given them of God, so to Govern by an hourly course, as that thereby every week-day was designed and pointed out, *Sylvester* had cause rather to magnifie the Creator, who revealed the knowledge hereof unto some, which was kept secret from all Generations till then; and to have in Love, and Laud the Parties, though *Heathen*, to whom the Lord had made known this Rarity, whereby the *Grecians* had weeks in his life time; and the *Romans* and other Nations might in short time come to have weeks also, than to bear such spite and hatred to the Planets for such their.

(a) *Heyl. part 2. page 63.*(b) *Heyl. part page 84.*(c) *Pol. Vir. de Inu. rerum, l. 6. c. 5.*(d) *Heyl. part. 2. page 62.*

their Vertue given them, or to the finders out of this Planetary Government, as should move him to take away the memory, either of the Planets, or of this their Government, or of the finders out thereof, by changing the names of the week-days; sure his dislike and hatred was against the Idolatry of the *Heathen*, who still continued to count the Planets as Gods, and to call the week-days by their names: hence is it that he made the change, even to take away the remembrance of their names out of mens, especially out of *Christians* mouths.

Thus having now been shewed, first that there is indeed no such hourly Government as is pretended; And secondly, that the week-days had not their names from thence; Any man may see the weakness of Dr. *Heylins* principal argument, to prove thereby, that neither of the four great Monarchies, nor any People else, the *Jews* only excepted, had weeks, and therefore no Sabbath.

## CHAP. XV.

*Sunday was the seventh day with the Gentiles.*

*Sunday continued to be the seventh day of the week with Christians.*

**H**AVING declared what weeks are, and the long continuance of them; and also answered the main objection made against their Antiquity; I will now endeavour to make apparent, that Sunday was not only a seventh, but the seventh day with the *Gentiles*.

Concerning which it hath already been proved, 1. That the seven Planets were of the old *Gentiles* Gods. 2. That the seven days of the week were deputed to those their Gods; and as *John Gregory* doth assure us (a) in his *Assyrian Monarchy*, that the days of the week were called of the *Assyrians* by the names of the same Planets, unto whom the week-days were severally dedicated; and that all Nations did from them call the days of the week in like manner. 3. That the Sun was of all their Gods held the Chiefest and Supream.

Now common sense and reason will tell us, that the day which was by them Dedicated to their Chiefest God, and bare his Name; the day of the Sun, which we call Sunday, must be with them the chiefest day of all the seven in their estimation; and therefore was it with them not only a seventh day of the week, but the seventh day *שבת* *שבת*.

Neither was Sunday the seventh day of the week with the Idolatrous *Gentiles* only, but was also, as it is most probable, that seventh day which the *Patriarchs* before the Flood held to the Honour of the Creator, in remembrance of the Creation, and of Gods Resting on the seventh day. For when

*Nimrod*



*Nimrod* otherwise called *Saturnus Babylonicus*, *Belus* his Son, and other Potentates of *Assyria* and *Chaldea*, had Idolatrously set up the whole Host of Heaven, that is, the Sun, Moon, and the other Planets, with constellations subservient to them; which of the seven days of the week, will any reasonable man imagine, did they dedicate to the Honour of their greatest God the Sun, rather than that, which before was held to the Honour of God the Creator? Surely not any other. And when the *Assyrian* and *Chaldean* Powers had, as much as in them lay, robbed God (if I may so say) of his Titles, Attributes, Providence, Works of Creation, Government and Worship; and gave the chief of all their spoils to their chiefest God the Sun; *Nimrod* giving him the name *Baal* (a), which he afterwards assumed to himself (b), *Belus* giving him the name *Jove*, (*Jehovah* in the Hebrew) the which he assumed afterward unto himself, and was called *Jove Bel*. They called the Sun God, and held him the God of Gods, and Lord of Lords, and Governour of all things; and that the World was not Created, but was from everlasting governed by the Planets, the Sun being Chief and Sovereign Ruler: Would they not do the like, may any one think, with that day which was held to the Honour of the Creator? All that was known to be for the Worship and Honour of God the Creator, they gave to the Honour of the Sun; and therefore doubtless they deputed to the Sun that day also.

(a) Jo. Greg.  
Assyr. Monar.  
(b) Biblian.

Again, When they assigned to every of those Gods the several days of the week, no indifferent understanding man but will conceive that they would Dedicate to their greatest God the Sun, the day held before to the Honour of the great God of Heaven and Earth, rather than to the *Moon*, *Mercury*, or other inferior Gods. So that most likely, the seventh day with the *Patriarchs*, was none other, but that which afterwards was the Sun's day with the *Assyrians*, and from them was called the day of the Sun with other Nations also, as the other week-days were called by the names of the other Planets; and so by custom have they continued to be called with all Nations of any note for Civility and Knowledge, except with the *Jews* only, who after their coming out of *Egypt*, had another day assigned unto them for their seventh Sacred day; and had a special Command given them, not to make any mention of those Gods of the Nations, nor to have their names at all in their mouth, as I have shewed before.

2. Sunday was the seventh day of the week with the *Gentiles*, as may be Collected from the Pens of many Learned Authors, as well *Christian* as *Heathen*.

*Aug. Steuchius* in *Gen.* 2. Speaking of the seventh day affirmed, that it was in *omni aetate inter omnes gentes venerabilis & sacer*. The like do *Chrysostome*, *Beda*, and other more, whose words I have before in the 13. Chapter expressed; Also amongst the most Ancient Poets, divers of them do testify the same, as *Linus*, *Callimachus*, *Hesiod* and *Homer*, who was above two hundred years before *Eudoxus* knew what Astrology was. All of them were

*Heathen*, yet all of them spake very laudably of the seventh Sacred day. Their words for brevities sake I will not here rehearse, sith they are to be seen, and are urged by many Writers, as namely, *Clem. Alexand. Strom. l. 5. Euseb. de Præp. Evang. l. 13. c. 17. Rivetus in Gen. c. 2.* and in his *Dissert. de Origine Sabba.* Also Dr. *Heylin* in his *History of the Sabbath*, part 1. c. 4. Now the seventh day so laudably by them spoken of, was the day of the Sun. For, 1. It was not Saturday the *Jews* seventh day. The *Gentiles* liked the *Jews* Saturday, as (said a Papist) the Devil doth Holy-water. It was counted by them a disdainful novelty; their Poets commonly would have one lash or other at the *Jews* for it, and never spake in honour thereof. 2. The Adversaries themselves do grant that the day of the Sun was the seventh day, and Sacred also with the *Heathen*; but here's their evasion, *The seventh day Sacred to the Sun with the Heathen*, say they, *was the seventh day of the Month, and not the seventh day of the week.*

Now that the day of the Sun was the seventh day of the week with the *Heathen*, and not the seventh day of the month, thus I prove.

1. *Clement* and *Eusebius*, both alledge the said Poets, to shew that the *Gentiles* had the seventh day of the week Sacred with them.

2. Other Authors generally take Sunday with the *Gentiles* for a week-day, and not for the day of a month.

3. Had the seventh day Sacred to the Sun been the seventh day of every month, as they affirm, the *Greeks* doubtless would have noted the same down in their Calenders. Though they could not set down constantly the seventh day of the week, by reason of their intercaling so many days at a time, no more than others then could do; and no more than we can set down the moveable Feasts that were with us, unless it be in a yearly Almanack, before that *Julius Caesar* had corrected the year. Yet never shall we see a Calender, in which the Principal immovable Sacred days were omitted. Now there is an Antient *Attick* Calendar to be seen in *Scaliger de emend. temp.* wherein things of less consequence are noted; but this seventh day Sacred to the Sun in each month cannot be found.

(b) White of  
the Sabbath p.  
197. Heyl.  
part. 2. p. 53.

4. Dr. *Francis White* and Dr. *Heylin* also tell us (b) that *Christians* of the first Ages, because they kept the Sunday for their Sacred Services, and bowed Eastward in their Worship, were upbraided for Sun-Worshippers, though they neither Worshipped the Sun, nor called their day of Worshipping God Sunday, but the Lords day, being their Sabbath Sacred day of Rest to the Lord. Surely if Sunday had not been with the *Heathen* who were Sun Worshippers indeed, a weekly service day, but the seventh day of the month only, there had been no cause or ground, why either *Jew* or *Gentile* should have cast such an aspersions on them of being Worshippers of the Sun.

5. This may further appear by the decree of Pope *Milchiades*, whom some call *Miltiades*, the last of all the Popes that were Martyrs. He to make a clear difference between the observation of Sunday by *Christians*, and the observation

observation of Sunday by the *Heathen*, ordained that all *Gentiles* who were converted and were *Christians*, should not fast on the Sundays nor on Thursdays, as the other *Gentiles* did. Note, that as Wednesday, Friday and Sunday, were now in late times called Sacred or Prayer-days; so were Thursday and Sunday in old times; on which days they filled not themselves as on other days till their Sacred Services were ended. The decree *Sever. Binus* on the Life of the said Pope sets down thus: *Jejunium verò Dominicæ diei, & quinta feria nemo celebrare debet; ut inter jejunium Christianorum, & Gentilium veraciter, &c.* He would not that *Christians* should fast on the Thursday, and on the Lords day, called by the *Gentiles* Sunday, that so there might be an open and apparent distinction between *Christians* and the *Heathen* in the observation of those days. From which time till of late, our Tables have testified obedience to that decree, being usually furnished with more variety of Dishes on the Sundays and Thursdays, than on any day of the week besides. If any one here say, that these days were not Sacred but Fasting days, because *Binus* call them *jejunia*; I would have him informed, that Sacred days were with the *Heathen* called Fasts, because they abstained from feeding themselves till their Services were ended: the like did the *Jews*, yea and *Christians* too in old time. *Trogus* Writing the Customs of the *Jews*, when he would tell us that *Moses* ordained the Saturday, being the seventh day with the *Jews*, to be a Sacred day perpetually, he thus expresseth the same. *Septimum diem more Gentis Sabbatum appellatum, in omne ævum jejunio sacrauit* *Mosés* (a). *Dr. Heylin* sheweth plentifully that the *Heathen* Poets, and others called Sacred days Fasting days (b). But to put us out of doubt that the Thursday, and Sunday were not only fasting days, but Sacred also with the *Heathen*, *Platina* resolveth the case: who, on the Life of the said Pope, sets down his Decree thus. *Miltiadus institutum fuit, ut Dominico, neve feriâ quintâ jejunaretur; quia hos dies Pagani quasi sacros celebrant.* Whereby it appears, that Sunday was a Sacred day, not of the month, but of the week with the *Heathen*.

6. Lastly, The Testimonies of divers Learned Writers shew that the day of the Sun with the *Gentiles* was a week-day, even the same which we call the Lords day.

*Sozomen* telleth us that *Constantine* commanded *Dominicum diem, quem Ebrei primum Sabbati appellant, & Græci Soli deputant, &c. à cunctis celebrari* (c). *Constantine* then held that the day which the *Heathen* *Greeks* deputed to the Sun, was the very same which we call the Lords day.

*Justin Martyr* in several passages called the Lords day no otherwise than *τὸν τῆς ἡμέρας*; as then the *Gentiles* or *Greeks* called it; saith *Dr. Heylin* (d) and we call it now.

*Bonaventure* acquaints us how *Christians* spoiled the day of the Sun of its Idolatrous Worship, and so kept it in honour of *Christ*. *Se-*

(a) *Trog. li. 36.*(b) *Heyl. part 1. page 102.*(c) *Soz. Eccl. hist. li. 1. cap. 8.*(d) *Heyl. part 2. page 62.*

cundum Gentiles, dies Dominicus primus est; cum principio illius diei incipit dominari principalis planeta Sol; propter quod vocabant eundem diem Solis, & exhibebant ei venerationem. Ut ergo error ille excluderetur, & reverentia cultus Solis Deo exhiberetur, præfixa fuit Dominica dies, quæ populus Christianus vacaret cultui Divino (a).

(a) Borav. in 3. Cal. Rhodigin. lect. Antiq. li. 13. cap. 22. thus sheweth, Nos jure optimo, diem, quem Mathematici Solis vocant, Domino ascriptissimus dicavimusque & illius cultui totum mancipavimus.

It seemeth by these that Christians at first, devested the Sun of the Worship given him on the day of the Sun, and gave the whole right of Worship on that day unto the Lord God. They served the day of the Sun as the men of Israel were to serve their Captive Maidens; the things that grew excrementitiously on them, as hair, and nails were to be shaven, and cut; Deut. 21. 12. and so cast away, &c. and then the men lawfully might keep and use them: So Christians of the first Age after Christs Ascension, pared off, and cast away what did excrementitiously (if I may so say) grow on the day of the Sun, as the Adoration, and Superstitious Services given to it on that day; and then they lawfully might, and did make use of the same; and it became their standing service-day unto Gods honour.

Divers other Testimonies of sundry Authors may be given to prove the day of the Sun with the Gentiles to be, not their seventh day of the month, but the seventh day of the week; all which I here omit: only I refer the

Reader for his further satisfaction to Doctor Heylins. History of the Sabbath (b), wherein he sheweth that not only the days of the Moon, of Mars, of Mercury, &c. with the Gentiles, were the same which we call Munday, Tuesday, Wednesday, &c.

But also that the day of the Sun is the same which we call Sunday, proving the same out of Tertullian, Justin Martyr, Saint Augustine and others.

Quest. But here it may be demanded, that sith the Sunday was the day Sacred with the Heathen, Dedicated to the Sun, and to the dishonour of God so much abused by their Heathenish Superstition, and Idolatry: Whether Christians in the Apostles time, or afterward should not have done well to have chosen Friday, or Saturday, or some other day for their standing day of the week for Gods service rather than the Sunday?

Answer, To alter or change the Sabbath from the seventh day, and to make it the eighth, ninth, sixth, or any other than the seventh, which is the last day of the week, is against the express Law of God, as before hath been shewed, though it be no where forbidden to alter the whole week by beginning the same sooner, or later.

Secondly, They lawfully might, and did alter and change both the name, and also the Worship, or service done on that day; for they called it no longer Sunday unless in their common talk with the Heathen, but they called it the Lords day; being the day which the Lord in this Law commanded



manded to be Sanctified ; Neither did they adore, and Worship the Sun any more on that day, but the Lord their Creator and Redeemer.

Thirdly, It is true that all the week-days were abused to the Idolatrous Worship of the Planets, though not in the like degree as was the Sunday : And that one day, in it self, was no more holy than another ; Yet *Christians* should not have done well in changing, or in their endeavouring to have changed their standing service day, from Sunday to any other day of the week ; and that for these reasons.

1. Because of the contempt, scorn and derision they thereby should be had in among all the *Gentiles* with whom they lived ; and toward whom they ought by St. Pauls rule to live inoffensively 1 Cor. 10. 32. in things indifferent. If the *Gentiles* thought hardly, and spake evil of them, for that they *ran not into the same excess of riot with them* : 1. Pe. 4. 4. what would they have said of *Christians* for such an Innovation as would have been made by their change of their standing service-day ? If long before this, the *Jews* were had in such disdain among the *Gentiles* for their Saturday-Sabbath (which the *Gentiles* held to be a singularity, and innovation brought in by *Moses*) inasmuch that *Jeremy* lamenteth the same, Lam. 1. 7. How grievous would be their Taunts and reproaches against the poor *Christians* living with them, and under their power, for their new set Sacred day, had the *Christians* chosen any other than the Sunday ? Had St. *Francis Drake*, and Captain *Cavendish*, and their companies, who Travelled round the Earth with them, either out of tenderness of Conscience, or else out of obstinacy continued to keep that Sunday Sacred which fell to them by course, and true tale of the days succeeding each other: they must needs have had their Sunday on our Munday, and our Sunday would be their Saturday: When it was holy day with them, it would be working day with us ; and holy day with us when they would work. So *Tacitus* said of the *Jews*, *Profana illic quæ apud nos sacra, rursum concessa, quæ nobis illicita* (a). Now how unquiet, may any one imagine should those Travellers have lived among us, as long as our Sunday was a week-day with them?

(a) *Corn. Tacit. Diurnal. li. 21.*

Would not every Ballad-maker have had them in their Rimes ? Would they not have been a by-word with all ? and every Apparator would be ready with a Citation for them. And can we conceive that *Christians* at first should find more favour from the *Heathen* for their wilfulness which was less excuseable ?

2. Most *Christians* then were either Servants or of the poorer sort of People : and the *Gentiles* ( most probably ) would not give their servants liberty to cease from working on any other set day constantly, except on their Sunday.

3. Had they changed their seventh day from their Sunday to another day, there must have followed an unsufferable confusion in the count of the week-days with whom they lived, as for example : had Sir *Francis Drake*, and his company observed at his return, the weeks which by his exact account

count fell to them by course ; and not have changed them, and made them the same with four weeks, there would have followed a miserable confusion even in their own families. The third day of the week with some multitudes been the fourth with others of the same family. And never a day would have been the same with them all. The like would it have been with the *Christians* and *Gentiles* with whom they lived, if they had changed their seventh standing day for Gods Worship (which was Sunday) for another.

4. Because had they assayed such a change, it would have been a Testimony against them of slighting the Glorious Resurrection of our Lord and Saviour, *The Sun of Righteousness*, Mal. 4. 2. who on the Sunday most Triumphantly Rose from the Dead for the Justification of all his People.

5. It would have been but labour in vain for them to have assayed the same, they could never have brought it to pass. For,

1. They had no authoritative specification of any set day either by Jesus Christ, or by his Apostles, on which they ought to keep the Lords day. Had there so been, St. Paul would never have prest the indifference of days, as he did, *Rom.* 14. 1, 2, *Col.* 2. 16, nor would he himself have with the believing *Jews* kept the Saturday, *Acts* 13. 14, 42. 17, 2, 18. 4. and with the *Christians*, (by *Christians* I mean the *Gentiles* converted to *Christ*,) have kept the Sunday, *Acts* 20. 7. *1 Cor.* 16. 2. neither would the believing *Jews* have remained so obstinate, but would have kept that day for their Sabbath, which was so pointed out unto them, if there had been such: Whereas they for the generality of them, would never be withdrawn to keep any other than their Saturday for their Sabbath, hundreds of years after the Apostles days.

2. They had no coercive Power to draw refusers to the observation of any other day for the Lords day, had they been so disposed to have set any other.

3. *Christians* were not all of one City, or of one Countrey, or of one Nation, Tongue or Government. It would have been even a miracle to have gotten all *Christians* in all parts of the World to have observed one and the same day for the Lords day with them all, which should be chosen, not by a general meeting, or by a general consent, but by some of them only, had they chosen any other than the day of the Sun, which they were generally before their Conversion accustomed to keep. The People of *Israel* were but one Nation, all of one Tongue, and severed from all other People, and also had *Moses* their Captain-General : yet *Moses* should never have withdrawn them from their old accustomed day, to the observation of the Saturday-Sabbath, different from the custom of all other Nations, had not the Lord God miraculously in the fall of Quails and Manna, *Exod.* 16. 12; 16, 22, 23, 26. shewed that it was his good pleasure so to have it, when he assigned unto them their six days for their labour, and so pointing out to them the Saturday, being the seventh from their first gathering Quails and Manna, to be the day of Holy Rest unto the Lord. *Sylvester* the first Pope of that name,

name, when out of his hatred to the memory of the *Heathen* Gods, he would have changed but the names of the week-days, decreed them to be called by the names of *Feriae*, as hath been before shewed; though he was of great Authority and Command, and highly beloved of the People; yet he could not prevail herein, but with very few except Schollars; the vulgar People in their common talk, called their week days as they did before, by the names of the Planets; and so have they continued to call them, even to this day. The *Jews* are now a weak People, yet there is not a Prince or Power on earth able to withdraw them from their Superstitious Custom of keeping the Saturday Sacred; yea the believing *Jews*, as was shewed, in the Apostles time, and in many years after, could not be won by any means that the *Christians* might use, to give over their Saturday-Sabbath, and for Unities sake to keep the Lords day on the Sunday, except a very few of them who better knew and acknowledged their liberty by Christ. How impossible may we then think it to be for any to bring to pass, that all *Christians* in all quarters of the World, should leave off their observing the Sunday Sacred, and have another day instead thereof? In vain therefore would it have been for poor *Christians* at first to have assayed the same.

These reasons, if there were no more, may suffice to shew, that although all days be in themselves indifferent: yet *Christians* should not have well done, had they endeavoured to have changed their seventh Sacred day, from Sunday to any other week-day; no not to Thursday, though it was the day of Christ his glorious Ascension; nor to Friday, though it was the day in which Christ paid our Ransom: but better to retain the same day as they did; and which the Church of Christ hath since that kept, even to this present time, and by Gods Grace will so do unto the end.

## CHAP. XVI.

*The Sabbath-day is to be sanctified.*

*Works of Piety, Government, and of Nature only are to be done on the Sabbath-day, &c. the necessary helps thereunto.*

There hath been before shewed, that the Sabbath day in this Law commanded to be kept holy, is not a part of a day as is the Artificial day, but an whole day. And that it is not such a kind of day as are the days of the Creation mentioned in the first of *Genesis*, but such a kind of day, as is or hath been in use with men. And also that it is not in tale, the fifth, sixth, eighth, or ninth day, but the seventh, not the seventh day of the month, but the seventh day of the week, the day following the six known days of labour, where men dwell and inhabit. Which day with *Christians* is vulgarly called Sunday, otherwise more fitly, and as indeed it is, *The Lords day*, even our Sabbath-day to the Lord.

Now in the next place is to be shewed how the Lords day is to be Sanctified. To the sanctification of the Sabbath-day of the Lord, which we call the Lords day, two things are required.

1. That we keep it a day of rest.
2. That we Sanctifie that time of rest.

That we are to keep it a day of rest the Scripture fully sheweth.

On the seventh day thou shalt rest, in Earing time and in Harvest, Exod.

34. 21. The like have we in divers other places of Scripture, calling it a day of rest.

All men are to cease from the works of their calling, which on other days they lawfully may, yea and ought to do for the maintenance of themselves and theirs. *Six days shall work be done, but the seventh day is the Sabbath of rest, ye shall do no work therein.* Lev. 23. 3. So are the words here in this Law, *Thou shalt not do any work.*

But whereas we are here forbidden to do any work, we must not so understand the words, as if on the Sabbath-day we should rest from all kind and manner of works, and so do no work at all upon that day, the words of the Text do not bear such a sense. These are the words of the Commandment, לא-תעשה כל-מלאכה. *Thou shalt do all thy Trade, Art, or Occupation,* and such are the words of the Text in divers other places of Scripture. Deut. 5. 14. Exod. 35. 2. and 31. 15. Lev. 23. 3, 7. Val. Schindler in his Pentaglot. on the root, לא, telleth us thus; *The Rabbins take מלאכה for Art or Vocation, and מלאכות in the plural, for Arts, and Vocations.* So Arias Montanus also correcteth Pagnines Translation of the Bible, that whereas Pagnine hath it, *Non facies omne opus,* he turneth it, *Non facies omnem functionem,* Deut. 5. 14. where Pagnine Translateth thus, *Omnis qui fecerit in eo opus, &c.* Montanus hath it, *Omnis faciens in eo functionem,* Exod. 35. 2. Where Pagnine saith, *Omnis faciens opus in die Sabbati:* it is thus to be read according to Montanus, *Omnis faciens opificium in die cessationis, &c.* Exod. 31. 15. The like may be seen in divers other places of Scripture, so Translated by the one, and so Corrected by the other. Whence we may gather that the true meaning of these words commonly read in our Translations, *Thou shalt not do any work:* is not that we should do no manner of work at all; but that we should do on the Sabbath-day no manner of the works of our Trade, Function and Occupation. The Smith is not to work at his Anvil, nor the Shoemaker with his Awl, nor any other about any works that belong to mens Trade and Profession, which on the six days of labour they may and should do for getting their maintenance and livelihood.

There be some other works which on every day may lawfully be done, even on the Sabbath-day it self without the least breach of this Law, and they are of three sorts.

1. Works of Piety.
2. Works of Government towards the Creature subjected to us.
3. Works



## 3. Works needful to the preservation of mans life.

These works may be done one every day without any violation of the Law of the Sabbath. Neither doth the Law of the Sabbath abridge us from doing them on any day.

What God ordained before ever the seventh day was in being, was not, and is not nulled or abridged by the Law of the Sabbath, but these works were before ordained by the Lord.

First, Man was made and had his being to serve God, to Honour and Worship him, to perform duties of Piety, in such manner as he should appoint him. The doing of these duties on the Sabbath-day doth no Violation to the Law of the Sabbath. Men doing them may be said to break or profane the Sabbath; yet not break the Law of the Sabbath. When we have been diligent on the Sabbath-day in doing service unto God, and the duties he requireth of us for his Honour, we may therein be said not to make the day a day of rest, but to break the rest or Sabbath; yet not to break the Commandment by doing these works. Thus Christ told the Pharisees, that the Priests in the Temple did profane the Sabbath and are blameless. *Mat. 12. 5.* Sure they could not be said to be blameless, had they by their Sacrificing Bullocks or Sheep broken the Commandment; they brake the Sabbath, they made it not a day of rest from these works, and so were said to profane it, that is, in respect of these labours they made it common with other days; all days being alike Lawful or common for doing works of Piety.

Secondly, Works of Government of the Creatures subjected unto man, were ordained of the Lord before man was made. *Let us make man* (saith God) *in our Image after our likeness, and let them have dominion over, &c.* *Gen. 1. 26, 28.* and when God had made man, he commanded them to have Dominion over the Fish of the Sea, over the Fowl, over Cattle, and over every living thing upon the Earth. This Law and Ordinance was not repealed or nulled by any succeeding Law. Man is to exercise this his Rule and Government committed unto him on any day. If fire should threaten to destroy a house or houses, Corn, or such like on the Sabbath-day, man is as well bound to use his power in suppressing the same on the Sabbath-day as on any other. If Water indanger drowning of Cattle, or if Cattle strive together, whereby some are like to perish, and man do not succour and seek to preserve what was in danger, because it was on the Sabbath day, he sheweth himself to be a bad Governour of the Creature; or if he should suffer Sheep or other Cattle to perish for want of Foddering, Folding, or Housing them, as need requireth, he is not worthy to have the Government of Cattle.

The like I say, concerning works needful for the preservation of mans life. When *Adam* was in the state of Innocency, before ever the seventh day was, even on the day of his Creation, the Lord ordained him food. *Behold, I have given you,* said God, *every herb bearing seed,* (some whereof

were Physical ) which is upon the face of all the Earth : and every Tree in which is the fruit of a Tree yielding seed, to you it shall be for meat, Gen. 1. 29. It was Gods will and Ordinance that man being made a living Soul should use the means for the preservation of his life. And this his Ordinance, was never repealed by any succeeding Law. All these three kind of works may be done on the Sabbath-day as well as on other days ; always provided that there be no irregularity in performing them. We must have regard to necessity requiring present help ; when this giveth way, the duties more excellent are more especially to be regarded. And as these works may be done on the Lords day, so may the necessary helps thereunto be then done also. A man may on the Sabbath-day Travel on foot to the meeting place, and assembly of Gods People ; and if he cannot well go on foot he may ride. Also as men may feed, fold or house their Cattle on the Lords day, so may they use the necessary helps thereunto, which could not be done the day before. And so also may they not only eat, drink, sleep, and take Physick according as need requirerth, but also may use needful helps thereunto ; as heating their meat, and such like ; for all stomachs cannot feed on cold meat. But let all take heed lest under a pretence of necessity, he robs God of his due Honour, and his Conscience of true Peace.

*Object.* But here some will object, that this Commandment tyed the Jews from kindling any fire on their Sabbath-day. If then we are bound to keep this Law as strictly as the Jews were, we ought not to kindle fire at all upon the Sabbath-day for any occasion whatsoever, though for saving ones life.

*Answer,* To which I answer : that this precept in Exodus the five and thirtieth Chapter, and third Verse, forbade the Jews not from making any fire at all, whether it be a help towards the duties of piety, or mens health and safety: But from making fire, whereby it should be a help towards their Trades, Occupations or Functions which are expressly forbidden to be done in this Commandment on the Sabbath day. And that this is the meaning may appear, for that,

First, This precept hath an eye, and reflecteth on the words immediately going before in the former Verse, in which is a rehearsal of the sum of this fourth Commandment. In these words, according to the

(1) Arias  
Monta.

Hebrew Text, (a) Six days shall Function (Occupation or Trade) be done, and in the seventh there shall be to you holiness, a rest of cessation to the Lord, every one doing his Function in that day shall die. Then immediately followeth, There shall no fire be kindled in all your habitations in the day of cessation. The works about mens personal callings, and functions for getting wealth being forbidden in the former Verse ; in this is forbidden the meanstending thereto, as the kindling of fire. And haply kindling fire is here mentioned rather than any other means ; for that they being all Brick-makers in Egypt before, they kindled fire throughout their Habitations for the burning their tale of Bricks. But when works are lawful,

lawful and needful to be done on the Sabbath-day, such as are works of piety, and works of preserving the Life of Man, the necessary helps thereunto, as making fire is lawful also.

Secondly, The continued, and never blamed practice of the *Jews* of making fire on the Sabbath-day for these duties, proveth the same. They were never at any time blamed for making fire on the Sabbath for these duties, as far as we can read in Sacred Scripture. The man that was put to death for gathering wood (whether to faggot it, or to add it to his Pile or Heap, is not expressed) on the Sabbath day, *Num. 15. 32.* doth make nothing hereto. And that they did make fire on the Sabbath-days for these duties is undeniable. How else should the meat-offerings baken in Ovens and in Pans, and in Frying-pans be made, which they were to bring to the Priests as oblations? *Levit. 2. 4, 5, 7.* How else could the Shew-bread be Baked, which were constantly provided and set on the pure Table of the Lord every Sabbath-day? *Levit. 24. 5, 6, &c.* And how else should the Paschal Lamb be Roasted, when the Feast of the Passover fell on the Sabbath-day? Every family was then to eat Roast-meat throughout their Habitations; and the remains to burnt in the fire, that nothing be left until the morning, *Exod. 12. 10.* Sure these things could nor be done without making fire. In like manner did they make fire on the Sabbath for preservation of their life and health. For doubtless the *Israelites* baken and sod their Manna on their Sabbath-days, as they did on the other days of the week. Cold Manna, and unpound would not agree with many mens stomachs on the Sabbath; who on every of the other days did eat it hot, either Baked or Sodder. On every of the other six days they gathered every man according to his eating an Omer for every man, *Exod. 16. 16, 18.* And then ground it, or beat it in a Mortar, and baked it in Pans, and made Cakes of it, *Numb. 11. 8.* And in that week which was set for the measuring out to them their first Saturday-Sabbath, which was their seventh day from their first beginning of gathering Quails and Manna; *Moses* on the sixth day (that is, on the day before their new Sabbath appointed) said unto them, *This is that which the Lord hath said, To morrow is the rest of the Holy Sabbath unto the Lord; Bake that which you will Bake to day, and seethe that you will seethe; and that which remaineth over, lay up for you to be kept until the morning,* *Exod. 16. 23, 24.* On this sixth day they gathered double to what they did before; whereof *Moses* told them that the one part they should Bake or Seethe at their pleasure, but the remainder, that is, the other part, they were not willed either to Bake or to Seethe on that day, but to lay it up for the next day; the which they did: and although it was neither Baked nor Sodden, yet it stank not neither did worms appear therein. Now if the *Israelites* might not pound the said Manna laid up for their Food, nor Bake, nor Boyl the same, and so eat it hot, as on other days; the Sabbath-day which should be a delight unto them, would breed them sorrow, and be burthensome unto them: and doubt-

less than we should read of their complaints hereof. We read how they complained for want of change, and wept when they remembered the Flesh, Cucumbers, Melons, Leeks, Onions, and Garlick which they had in Egypt: *But now said they, our soul is dried away, there is nothing beside this Manna, &c.* Numb. 11. 6. How would they have complained if on the Sabbath-days they should have been driven to have eaten the Manna, not Pound, nor Baked, nor Sod? Their silence herein argueth them not to have been driven to such a strait, but that they did either Bake or Boyl their Manna, and so eat it hot as they did on the other days; the which could not be done without their making a fire.

Or otherwise if by this precept the *Jews* were not to make any fire at all on their Sabbath-day, neither for the furtherance of their Services, and duties towards God, nor for the preservation of the health, and life of man; then I say that that precept was particularly given to the *Jews*, and peculiarly concerned that Nation and no other Common-Wealth whatsoever. And that this Commandment bound them not thereto, no more than it bindeth us or any other People whatsoever. This Law bound, and doth bind all men to make the seventh day with them a day of rest, not only from works of slavery, commonly called *servile works*, from which the *Jews* were bound on their Feast of the Passover: Lev. 23. 7. Num. 28. 18. and on certain other of their Feast-days, Lev. 23. 8, 21, 25, 35, 36: Num. 28. 25, 26. But also from all the works of mens Trade, Occupation, or Function whatsoever: Yea our thoughts, and minds are not to be upon them on the Lords day; as the one are called our works, Exod. 23. 12: so the other are called our thoughts.

This Law bindeth all, that they should not only make the seventh day to be a day of rest, and cessation from all the works of our callings; but also that we Sanctifie that rest. Remember (saith God) *that thou Sanctifie the Sabbath-day*: that is in English, *the day of cessation, or rest*, for that is the *Sabbath of the Lord*. We may well call it the Lords day, or the Lords Sabbath; for that it is a day holy to the Lord: we are not only to cease from the works of our Professions and Callings on that day; but are then to perform also, and do duties, and works of Holiness unto the Lord. On the seventh day is a cessation to rest, a *Convocation of holiness*, Lev. 23. 3. Or as it is in our Translation; *The seventh day is the Sabbath of rest, and Holy Convocation*: And in Exodus, *In the seventh day is the rest of cessation, Holiness to the Lord*, Exod. 31. 15. And a little after that: *In the seventh day shall be to you Holiness, a rest of cessation unto the Lord*, Exod. 35. 2. All which do shew that on the Sabbath-day, which is the day following our six days of labour, we should not only rest from all our Functions, and works of our Professions for getting of worldly Wealth and Maintenance, but we are to keep this rest, cessation or Sabbath holy, to the Glory and Honour of the most great God our Creator, and Redeemer.

Quæst.



*Quest.* If any ask here, *whether it be lawful for an Apothecary to let Blood in case of great need; or for a Physician to minister Physick to his sick Patient on the Sabbath-day?*

*Ans.* Doubtless it is lawful: and not only so, but either of them may go, or ride for that purpose: it being of the duties before spoken of, for the preservation of the life and health of Mankind, which are not forbidden by this Law, provided, neither of them do the same for his fee, reward and gain; for then he maketh it a work of his Profession, for gaining of Worldly Wealth and maintenance, which may be done on other days, but not on the Sabbath, without making himself a Transgressor.

And now I conclude this point with the express words of the Homily for the time of Prayer. *Thus it may plainly appear, that Gods Will and Commandment was to have a solemn time and standing day in the week, wherein the People should come together, and have in remembrance his wonderful benefits, and to render him thanks for them, as appertaineth to loving, kind, and Obedient People. And with that a little before. And therefore by this Commandment we ought to have a time, as one day in the week, wherein we ought to rest, yea from our lawful and needful works; for like as it appeareth by the Commandment, that no man in six days ought to be slothful or idle: but diligently to labour in that state wherein God hath set him: Even so God hath given express charge to all men, that upon the Sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent, that like as God himself wrought six days and rested the seventh, and Blessed and Sanctified it, and Consecrated it to quietness and rest from labour: even so Gods Obedient People should use the Sunday Holily.*

As concerning the particular duties to be done on the Sabbath-day, there being so many Learned and Godly men who have Written so fully of them; and are or may be in most mens Hands or Closets; I forbear to speak of them here for brevities sake, referring the Reader to their Plenty; and now in the next place will speak of the second part of this Commandment.

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## CHAP. XVII.

*The great care and provision had by the Lord, for mans keeping and Sanctifying the Sabbath day.*

**T**HE former part of this fourth Commandment, which is, that we should keep Holy the Sabbath-day, hath been at large handled before; now it resteth, that I speak somewhat of the second part also; which I will do briefly in this Chapter.

In this second part is set out in many words the great care and provision had of the Lord, that men should observe this Law, and keep holy the Sabbath-day as God commandeth. And this provision of the Lord standeth not in one, two or three only, but in many and weighty Inducements and reasons, the least of which should have been sufficient to inforce our Obedience, had not our hearts been hardened, and we most rebellious, wilfully refusing to yield Obedience unto the same.

The several inducements and reasons the Lord used to win us unto obedience to this Law are these.

First, Is the Caveat prefixed only to this, and to none other of the Commandments, *Remember, Remember the Sabbath day to Sanctifie it.* This charge of heedfulness would mightily work upon an Obedient heart; he would every day of his six, be thinking how to do and dispatch all his businesses in those days, that when the seventh day come, he may freely without any incumbrance, betake himself to the Worship and Service of his God; and when it cometh will be mindful of the day, and careful of observing and keeping the same Holy as his God Commandeth.

Secondly, The Lord hath here plainly pointed out unto man, what day is the Sabbath-day which he should Sanctifie. The Lord hath affixed as it were an Index to this Law; that as the true hour of the day is known and pointed out by the Index or Finger in a Dial, whereby he that can but tell the number of the hour-lines, may easily know what hour of the day it is: so here, he that can but tell the days of the week, may easily tell what day is the Sabbath-day. *Six days shalt thou labour and do all thy work, but the seventh day is the Sabbath.* The seventh day is the Sabbath, not the seventh day from thy Birth, nor the seventh day from the first beginning of the Creation, nor from any set *Epoche*: For then it would have put the most skilful Mathematicians to a stand, for the finding out when

when this seventh day should begin, but it is the day following the six days of labour. In what Countrey soever a man is, though he is not well skilled in the Language of that place, and doth not understand what the names of the week-days signifie; yet if he can tell which be their six work-days, he may then tell also which is their seventh day. It maketh not much by what names the days of the week be called, nor what the signification of either or any of the week-days should be. The seventh day of the week with *Christians*, hath been called by divers several names, and that even by *Christians* themselves, such as these: *Sunday: The Lords day: The first day of the Week:* And in latter times it hath been called also the Sabbath-day; but in the first times *Christians* would not call it the Sabbath-day, because all the *Gentiles* detested the name of Sabbath, as the *Jews* did the name of Sunday, as before is shewed: Neither could they relish this name for a good while after their Conversion. It is not much matter by which of these names we call our seventh day; nor whether we understand the signification of the name; as what *Sunday*, or *The Lords day*, or *The first day of the week* do signifie, or why we do so call our seventh day. Though he do not know it to be called Sunday from our *Heathen* Ancestors, who called this day so, in honour of the Sun, whom they Worshipped: nor know it to be called the Lords day, because it is his Sabbath who Sanctified it: nor know it to be called *the first day of the week*, for that the *Jews* called this day *the first of the Sabbath*, and so was called by them in Sacred Scripture; and for that the latter Translators of the Bible, would have this name by which the *Jews* called it, to be in our Tongue, called *the first day of the week*; So as that now we count it not the day of the Sun, as our *Heathen* Ancestors did: nor count it to be the first of our work-days, or first in order and tale of our week-days as the *Jews* did. The name of the day doth neither add or alter any thing of the nature thereof.

Thirdly, Here is set down the equity of this Law. It is so reasonable that none need complain. The Lord alloweth man six days, and reserveth but one for himself. *Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath* How unreasonable are such who are not contented with the Lord's liberal allowance, but inroach on the Lords day also, which he reserved for his own honour and worship?

Fourthly, In that the Lord did in many words set down so punctually.  
 1. The works from which men are restrained. 2. The persons who are restrained.

The works forbidden are all kind of Trades, Professions and Occupations, which on other days men do or may use for getting their living and maintenance. There is no word in *English*, which doth so fully express

pref<sup>s</sup> מלאכה, which here the Lord forbiddeth to be done, as doth Function, Art or Occupation, as I shewed before, so that none can excuse himself, saying, that his Profession requireth little or no labour of the Body; as do Husbandry and divers other Handicrafts: for God forbids מלאכה כל all Vocations, Functions or Occupations. Men ought to abstain from all their works, of what Profession or Vocation soever they be. Yea these works are not only forbidden in respect of the labour of the hand, but of the Tongue and mind also; we should not be talking of them, neither should our hearts and minds run on them on the Lords day.

As God for the furtherance of Mans true Obedience to this Law, hath fully shewed the works we are forbidden to do, so doth he also as fully, and in many words shew who are forbidden to do any of these works; *Thou, nor thy Son, nor thy Daughter, nor, &c.* Whosoever hath any authority and command over himself, must not only be careful that he himself abstain from his labours, but also if he hath authority and command over others, as Son, Daughter, Man, or Maid, Ox, or Ass, he is to see that they also cease from all work-day labours on the seventh day; he is not to imploy any of them: He nor any of his may imploy either Ox or Ass, nor lend or let them to hire for their labour on the seventh day, or on any part of that day. The Lords expressions are large herein, that so all pretences and excuses may be taken away.

Fifthly, The Lord sheweth here, and would have us to know that we have no right unto the seventh day, nor to any part thereof, for doing of our own works thereon, for the seventh day is the Lords day, and not ours, it is *The Sabbath of the Lord thy God*, (as it is in this place in our Bibles so Translated,) it is, saith God, שבת ליהוה a Sabbath to the Lord: that is, a Rest or Cessation to the Lord, as before I have shewed. See chap. 8. It is a day Holy to the Lord, and therefore none other than the Lords. All the Tithe of the Land, whether the seed of the Land, or of the Fruit of the Tree, (in the time of the Law) was the Lords, *Levit. 27. 30.* and so was the Tithe of the Herd or of the Flock, even of whatsoever passed under the rod, *verse 32.* for the Tithe of all these were Holy to the Lord, *verse 30, 32.* and therefore they were the Lords; they were his Seed, his Fruit, his Lambs, &c. One Lamb was no more Holy than another when they fell from their Damms; and before they were Tithed out, the Possessor of them might have mingled them at his pleasure; he was not tied to begin his Tithing at one Lamb rather than at another; but from what Lamb soever he began, every tenth Lamb that in order passed under the Rod was the Lords: he might not then change it, nor search whether it was good or bad; *verse 33.* it was then Holy to the Lord, it was the Lords Lamb:



Lamb; and of such as detained the tenth, the Lord complained that they had robbed him; *Mal. 3. 8, 9.* And so I say, concerning the seventh day in the like sense, that one day of it self is no more Holy than is another. *Christians* were not tied by any Divine Law to begin their week, or seavening from any set particular time: but they continuing their accustomed week, and so beginning their seavening from the day of Christs Resurrection, the seventh from thence in an orderly course is Sacred to the Lord, it is the Lord's day; no man upon his particular occasions may change the same: he may not say, My business is such that I cannot keep this Sabbath-day, but I will keep another day in the week which will be as good. He doth deceive himself herein, he may not put off the seventh to another day, but should defer his business rather. When men take the seventh day which is Sacred to the Lord, and imploy the same about their own business, either in whole or in part, they may as truly be said to Rob the Lord, as they under the Law were said so to do in not paying their due Tithes and offerings, *Mal, 3. 8, 9.*

Sixthly, The Lord was pleased to set out unto us the ground of this Law; why he would have a day in a week appointed for his Worship, rather than a week in every month, or a month in every year: And why he would have the seventh day for his Service rather than the tenth; the ground hereof the Lord here sheweth to be this; *In six days the Lord made Heaven and Earth, the Sea and all that in them is; and rested the seventh day.* The same ground for the Sanctification of the seventh day is also declared before in *Gen. 2. 3.*

Seventhly, The Lord declareth, and he would have his People hereby to know that he hath Annexed a Blessing unto this day: *God Blessed the seventh day.* They who wait on the Lord, and Serve him sincerely, during this their day of attendance, shall find the Lord a bountifull rewarder: their ceasing from labour for doing him service, shall be for their profit, they shall be gainers thereby.

Lastly, If there had been none other reason or motive to stir us up unto Obedience in a careful keeping of the seventh day unto the Honour of Good, yet this alone which the Lord hath given in the Close of this Commandment should suffice; *The Lord hath Sanctified it:* God hath Instituted it. But when the Lord hath given us such a special Charge of remembring the Sabbath-day to Sanctifie it, and hath so plainly pointed out unto us what the day is which he will have us to Sanctifie, that none may plead Ignorance

about the time, and how many words the Lord used in prohibiting all works, and in the enumeration of all degrees prohibited: laying down also the equity hereof, and his own example together, with his Blessing it and his Sovereign Institution hereof: how can any without palpable Ignorance, or wilful Rebellion plead Ignorance of the Sabbath? or knowing it, not yield ready Obedience thereto?

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P O S T C R I P T  
TO THE  
R E A D E R.



Pray thee when thou hast read this Tract, consider seriously, whether *the day of rest, the Seventh day in this Law commanded to be observed* do relate to the *six days of Gods Work,* or to the *six days of mans labour.* It cannot relate to the six days of Gods work, and so be the *day of Gods Rest,* unless the day of Gods Rest, and the Jews Sabbath day be the same, and begin in all places at Sun-setting where-ever the *Jews* did or ought to observe their Sabbath; which cannot possibly be, except the Earth be plain; as I have shewed: Or except the day of Gods rest did at the first, and doth begin sooner in some places than in other, and so first at one particular place when it was no where else the day of Gods Rest, either East or West thereto. Both which are so against reason, that no understanding man will hold either.

But

But if thou findest that the *Scripture* is not  
so well related as truly it does, *the day of rest*  
*labour with men*, and so must be the day following  
their six week-days of labour where ever they live  
then consider whether *Sunday*, be not as truly the  
day following the six days of labour with *Christians*  
as *Saturday* was with the *Jews*; and as truly the  
seventh day with *Christians*, and by the express words  
of this Law commanded to be kept Holy as the  
*Saturday* was with the *Jews*? If so; what cause (think-  
est thou) have *Jews*, *Antinomians*, *Libertines*, or any  
other to scandalize, or say of *Christians*, that they  
do not, nor at any time have observed the true time,  
and day Commanded of God in this Law?

And thus I have shewed thee that the  
Law of God is not broken, but that it is  
fulfilled in the hearts of the righteous  
which is the will of God.

Now I shew thee that the Law of God is not  
broken, but that it is fulfilled in the hearts  
of the righteous which is the will of God.

FINIS

And thus I have shewed thee that the  
Law of God is not broken, but that it is  
fulfilled in the hearts of the righteous  
which is the will of God.



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**REPLY**  
TO  
**Doctor Wallis,**  
HIS  
**DISCOURSE**  
Concerning the  
**Christian SABBATH.**

By **THO. BAMPFIELD.**

**LONDON:**

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